

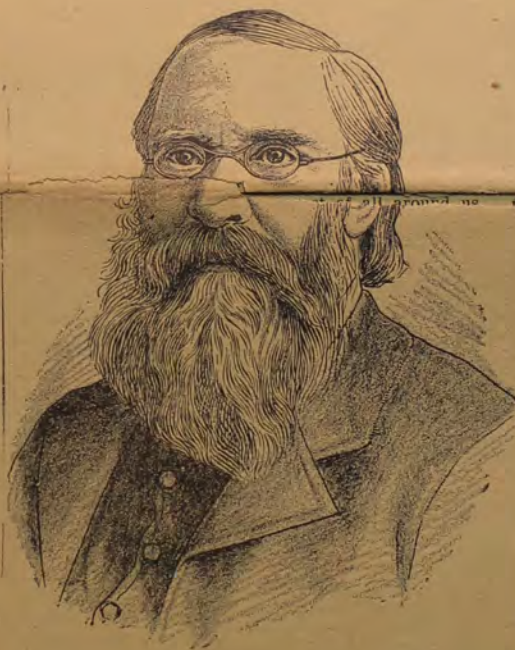
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E. DAWSON ROGERS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. CO.'S ON

COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 5.

BUDDHISM CONTINUED.

In the preceding article we have noticed some of the features of Buddha's teaching wherein he varied from the doctrines of the Brahmins. His doctrine recognized no God to fear or to worship. He discarded sacrifices and penances, and utterly repudiated cast and the priesthood. Karma and reincarnation he taught, with perhaps some modifications of the Brahminic ideas. To a very great extent, he repudiated the idea of the supernatural and insisted that all things come as a natural process of evolution. Hence he positively forbade his disciples from pretending to work miracles. All fortune telling and wonder mongering were contrary to his doctrine. He most evidently regarded the universe as self-existent, subject to self-existent laws or forces, and that the great aim of life should be a knowledge of, and obedience to, these laws. This knowledge or "enlightenment" was what he claimed to have attained. This was what constituted him a Buddha, or "Enlightened One." This "enlightenment" was the extinction of self; or, as we should say, of individualism, and becoming consciously conjoined with the human wholeness or humanity. This was Nirvana. In the previous article, I quoted from his discourse on the Brahmin Kutadanta

the language: "Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth. Here is the same distinction, which he always makes, between self and personality. And also the larger idea of oneness of humanity, 'thy brother is the same as thyself.' A distinguished writer, in summing up the characteristic features of Buddhism, writes as follows: 'Charity or benevolence may be said to be the characteristic of Buddhism, a charity boundless in its self-abnegation and extending to every sentient being. Buddha commanded his disciples to preach his doctrine in all places and to all men. A sense of duty extending from the narrow limits of the house, the village and the country, to the widest circle of mankind, a feeling of sympathy and brotherhood toward all men. The idea in fact of humanity was first pronounced by Buddha.' No greater glory can be conferred upon any man than to be the first to evolve and preach the 'idea of humanity.' It constitutes the most glorious era in the progress of man from his animal condition to the larger and grander one he is destined ultimately to attain. No one since then can be compared to him in that respect. Jesus of Nazareth and his immediate disciples, in a very imperfect way, partially expressed the same idea, but they were six centuries later than Buddha, and hence were only repeating his idea. But it was impossible for them to throw off the cramping influences of Jewish narrowness and partialism, therefore all their noblest utterances were negated by those of the opposite character. Jesus himself, instead of teaching the fatherhood of God for all men, most positively and virulently

declared that most of his hearers were children of the devil! In fact, Christianity has always made Sonship to God to depend upon an adoption through conversion. Naturally we are children of the devil, and only by regeneration, or as it is phrased, 'born of God,' do we, or can we be his children. Buddha taught no such doctrine. He admitted no angry God to please, no miraculous regeneration as necessary to our becoming brothers.

Indeed, the entire life of this great man was, after his enlightenment, a perpetual manifestation in living and preaching of the doctrine of human brotherhood. Perhaps I have limited his doctrine by this expression, for he assumed the unity of all life, and that it was wrong to unnecessarily or cruelly destroy life in any form. The beautiful birds, the innocent animals could never be destroyed by Buddhism to merely gratify the vanity of women and men. Buddhists could never spend their time in slaughtering animals simply for sport, as do Christians. Two to three thousand years ago our Hindu brothers were far in advance of our present civilization and religion in the treatment of the animal creation. Buddha repudiated all sacrifices of animals as offerings to the Gods. Hinduism Judaism and Christianity are all of them blood religions. There is no salvation in innocent blood. The blood of some guiltless animal must be offered to appease the wrath of offended Deity. But even animal blood was not enough, and Christianity affirms that the blood of a spotless human can alone satisfy the blood-hunger of its more than devilish Deity. Glory to the 'Lord Buddha' that he swept from the category of religion the blood-red doctrine of sacrificial propitiation, and enthroned instead the saving truth of human brotherhood. Instead of abasing ourselves before, and offering meat, blood etc., to the gods, we are to offer a just and benevolent life to our fellow men. Instead of seeking to 'find out God,' we are to seek by the 'eightfold path' how to most benefit our brother man.

As a result of Buddha's humanitarianism his religion was for centuries essentially a missionary one. Not like the kind the church sets before us today. He himself took the garb and bowl of a mendicant, and spent his life in going from place to place preaching his doctrine. The Bhikshus, his ordained disciples, in the same manner went forth and preached. About the year 250 B. C. Asoka, one of the most powerful Hindu kings, held a great religious council, and sent out missionaries through Asia and into Europe to preach the doctrine. It is said that the influence of this effort is still to be seen in Lapland at the present time. It is very easy to understand how Christianity came to be influenced by the prior teachings of Buddhism. Alexander's conquests in India were in the very region where Buddha was born and preached. When his empire was parcelled out, the eastern kingdom included the Indian conquests, and for centuries adjoined it. And when we recall the great literary movement of the Ptolemies in the creation of the

great university and library at Alexandria, it is impossible to resist the conclusion that the tenets of Buddhism were well understood at Alexandria, where Christianity was shaped, if not originated.

But to return to our subject. In the remainder of this article I propose to present some of the methods by which Buddha illustrated and enforced his doctrine of brotherhood and enlightenment. And, in the first place, I submit the ten commandments of Buddha. He prefaced them by saying that:

"There are three sins of the body, four sins of the tongue and three sins of the mind. The three sins of the body are murder, theft and adultery. The four sins of the tongue are, lying, slander, abuse and idle talk. The three sins of the mind are, covetousness, hatred and error. Therefore I give you these commandments:

"1. Kill not, but have regard for life.
"2. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.

"3. Abstain from all impurity, and lead a life of chastity.

"4. Lie not, but be truthful, and speak the truth with discretion; not so as to do harm, but in a loving heart and wisely.

"5. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow beings, so that you may with sincerity defend them against their enemies.

6. Swear not, but speak decently and with dignity.

"7. Waste not the time with empty words but speak to the purpose or keep silence.

"8. Covet not, nor envy, but rejoice at the fortunes of other people.

"9. Cleanse your heart of malice; cast out all anger, spite and ill will; cherish no hatred, not even against your slanderer, nor against those who do you harm, but embrace all living beings with kindness and benevolence.

"10. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal."

Can anyone find a better decalogue than this? If so, where is it? Most certainly it is not that of the Bible. As elsewhere, Buddha leaves the gods out of the question. His duties have all relation to man and his character and happiness. There is more genuine morality and true religion embodied in the second commandment than in all those of other religions put together. When men neither steal nor rob, "but help everybody to be master of the fruits of his labor," the golden age will arrive. Instead of helping everybody to secure "the fruits of that labor," our Christian morality sanctions the myriad ways by which Christians are seeking to wrest from every one part, at least, of the "fruits of their labor." Indeed! to exploit the workers, and revel in the fruits of their labor, is the church sanctioned "business" of the Christian world.

How did Buddha illustrate his own laws? He declared: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." A foolish man learning that he observed the principle of great love which commands to return good for evil, came and abused him. Buddha was silent, pitying his folly. He then said: "A wicked man who approaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and de-

files his own person. The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man can not be hurt, and the misery that the other would inflict comes back upon himself."

It would be interesting and profitable to quote at length from the sermons, parables and stories of Buddha, but as that would require a volume instead of a newspaper article. I must, therefore, confine myself to a very few, and they perhaps not the most striking or instructive. But to me they are surpassingly beautiful and true. I quote: "What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practicing religion by the neglect of moral conduct. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill will, that is the right sacrifice and the true worship."

"The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own he hides as a cheat hides the false die from the gambler. . . Hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule. . . As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rubbish, among the people that walk in darkness. . . A word spoken in wrath is the sharpest sword; covetousness is the deadliest poison; passion is the fiercest fire; ignorance is the darkest night. . . He is the greatest gainer who gives to others and he loses most who receives from others without giving compensation. Patience is an invulnerable armor; wisdom is the best weapon. . . Ignorance causes the ruin of the world; envy and selfishness break off friendships. Hatred is the most violent fever, and Buddha is the best physician. . . A holy man changes the curses of Karma into blessings. The desire to perform miracles arises either from covetousness or vanity. The bhikshu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle. . . The deeds of sorcerers and miracle-mongers are frauds. He who attempts to perform miracles has not understood the doctrine of the Tathagatha."

Those who wish more of his sayings must obtain the Gospel of Buddha, where they will find his teachings at greater length.

Buddha's doctrines appealed to the common people as well as to the more philosophic thinkers. The abrogation of caste—the affirmation of equality and brotherhood, the release from the endless routine of expiations, penances and prayers, could but appeal to the general consciousness of humanity. For several centuries Buddhism flourished in India, some of its most powerful monarchs being its patrons. But eventually the Brahmins instituted a most bloody persecution and expelled it from India. But its vast missionary work had so extended it in other parts of Asia that it still numbers more votaries by millions than any other religion. And it also has met the fate of all other religions of being corrupted by idolatrous additions. As Buddha well said, "Ignorance is the darkest night . . . causes the ruin of the world," for it

has imposed upon the humanitarian ethics of the Buddha a vast mass of superstitious folly, which must all be

disavowed in making an impartial estimate of the first teacher on earth of Universal Brotherhood.

Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER IV.—(Continued.)

"I admit, Mrs. Intuite, your views are more rational than anything I have ever considered, and I would like an opportunity to investigate Spiritualism. The source, she says, of your information, for above all things, I desire a clearer comprehension of truth; but Spiritualism may be Beelzebubism."

"Mr. Leyton! If you were a botanist in a forest replete with a variety of plant life, if you feared wild animals to such an extent that you built an enclosure around your house, that secured you from them, you thought; then never dared to venture out into the forest; how much would you be benefited by this realm of plant life so near, yet so far from you; and would it be wise for a world to accept your presentation of botanical truths gleaned under such conditions?"

"Well, no; I would not advise it."

"Yet that is what you ministers and church people, or others, do, when you refuse to investigate truth outside of the Bible, or special lines of thought in the vast immensity of life. Staying in your small fortresses, because without you fear there are devils, and so soon as you step out you may be horrified when attempting to communicate to friends, to find you, too, are devils."

"It may be a good thing, Mr. Leyton, to realize, even in that way, that the devil has sometimes been misrepresented!"

"It strikes me it would be humiliating, to say the least, Mrs. Intuite, but Miss Starr said she considered the universe one vast love expression; will she inform us what love is, especially the kind some Spiritualists entertain, as 'free love'?"

"Bear in mind I can give my comprehension of a truth only. I consider love to be attraction, perhaps in the advanced states, discerned more as a blending of souls, and as it is the effect of this law, defined to us by soul states, through expression, it can not be forced, but follows naturally, hence all love—attraction—is legitimate; but do not confound love with the expression of it. You may as well insist that a rose is a rose bush. The rose is a characteristic expression of the state of a central life force—ego—manifested through both. A self-acknowledged attraction, if one is wise, need not be expressed, when it is plain misery would result to all parties concerned; or when for any reason it is considered unadvisable. But if self is the first consideration, then characteristic expressions will follow an attraction, so far as environments will permit. We note as unwise expressions of parental and friendship love, as of conjugal. The degrees of love expression are defined by the soul ego, manifested in and through a form, and this can be changed only through growth, induced by experiences. Tolerance, charity and angelic love methods never go hand in hand with arbitrary nature; and love, to afford unalloyed satisfaction, must be

in bondage to no expression. All individuals must decide for themselves as to the wisdom in attempting to regulate love expressions by legislation."

"Do you accept any part of the Bible as inspired?"

"Yes, Mr. Ratiocinate! But I do not assert that because I have a profusion of fragrant lilies in my garden, that lilies with perfume grow nowhere else."

"Dot has proven to me the increased satisfaction in life when one can banish all fear; trust the power you call Infinite Love and seek truth everywhere; feeling that our greatest limitations are due to our ignorance. Your explanation of 'free love' presents the subject in a very different light, but some seem to advocate free expression."

"Brother, it depends upon where you are and your own power of vision, just how a thing will look to you. The position may be an enforced one, with objects intervening, and you may be nearsighted. I would be very foolish to consider your conception of what you saw under such circumstances was exactly correct; but I would rationally conclude that you saw something, and satisfy myself, by careful investigation, before committing by conduct. We know love is, and I do not intend that any one's theories or practices in its respect shall detract from my appreciation and expression of it, according to my understanding. Some may label and put it in the treasure trove of a far-off heaven; others may sex, and prize it much as they do goodies; others still may look at it squint-eyed from some barren peak, but none of these shall narrow my broad way. But if I meet one who recognizes the Infinite Love power in all, evolved and evolving through life's methods; estimates each in its degree and appreciates its mission in connection with the whole; fearing nothing, not even Dame Grundy, and supremely glad to know there is a place for all in the realms of happiness when they have grown to the state of comprehension and power to externalize as they will; for such a one I will be glad to express wise, consistent love, for I know such an expression will assist me into clearer heights of living."

"Yes, Dot! You could label him perfection and soon feel he was safely treasured in heaven, while you remain to plod on in the marshlands of earth, with ordinary folks like us."

"I didn't require perfect judgment, or anything beyond human possibility; neither did I sex the personality, Rate."

"That is all quite clear to the comprehension, so permit me to introduce another subject by asking: What of music in heaven, and is it not the art divine?"

"That view of it is very exalting to music, Mr. Leyton, but it depends upon individual comprehension whether it is considered the art divine. An art divine it is, surely, but we consider all divine!"

"It seems to me that to appreciate and enjoy any kind of music one must be attuned to its vibrations. As one can not wholly attune to all, then one's preferences, perhaps, will be a key to the development, and by these we could detect congenial souls, through the language of music alone."

"It would be interesting to note in this direction, Miss Starr, besides it would lead to a study of nature, including even bird-music, in harmony with, or expressed in self!" said Mr. Rate.

(To Be Continued.)

BEAUTIFUL DEATH.

Lyman C. Howe.

"Death is but a kind and gentle servant, who unlocks, with noiseless hand, life's flower-encircled door, to show us those we love."—Julia Kinney Scott.

In answer to a flash along the wire from Geneva, O., I appeared at the Tuttle House Thursday evening, March 23, to share the gospel of love and light with those who were about to lay away in the cold silence of the grave the loved form of Sylvia Mills, wife of F. S. Mills, formerly of Andover, now residing in Geneva, O. It is interesting and instructive to witness the phases of human life and the influence of faith, in times of great trial. When the heart is heavy with a great bereavement, everything is shadowed with sympathetic gloom. When abnormal conditions obtain, the whole world is sick. Every natural pleasure is changed. The summer bloom wears a sombre hue, and the brightest day seems a delusion, and life a shadowy dream. As we look at the world through the veil of sense, it partakes of all that obtains within. Whatever changes the personal states changes the aspect of all around us. Nature approaches us through our consciousness, and leaves the impress that our condition is qualified to receive. Under the old gloom, death always touched the heart with a shudder, and left the impress of a nameless dread. These horrors, born of ignorance and superstition, cling to us long after the new light has burned the clouds from the intellectual sky. Impressions, feelings, mental habitudes, become fixtures in the mind, which are not eradicated with the first flush of a new day. Reason must shine on these old scars a long time before they fade from the mind. And, even with the full knowledge of spiritual life, and the communications often received from the arisen ones, the veil of sense still limits our realization; and, from the valley of tears, we look toward the morningland, with feelings of subdued pleasure and pain, mingled in one emotion, thrilling with tearful tenderness, shaded joys, loving sorrow, and sweet memories, breathing the light and bloom of eternal promise and beauty through fragrant mists and mysterious silences, tenderly eloquent with the music of the spheres. Without the light of Spiritualism, how can a loving soul endure the shock of death? How can reason keep her throne when a wife, mother or child is borne away, and the separation must be eternal?

In the life and death of Mrs. Sylvia Mills, of Geneva, Ohio, a striking lesson is presented. For many years a Spiritualist with fine sensibilities, intuitive and radiant with spiritual truth and pure affection, she had no fear or dread of death, but rather regarded it as a friend and physician of life. But, through the long weeks and months of her suffering no direct manifestations from the spirit world added their testimony, no special illumination glowed upon her consciousness. A daughter (Maude) in the flush of

young womanhood, had passed away five years ago, and by authority of the "board of health" no memorial services were permitted. Her malady had been diphtheria; and, alone, and in the solemn silence, her body was laid away, without a word of commemoration, or the soothing solace of the Gospel of Life proclaimed at the sacred altar of love. This was a grievous cross for the affectionate mother to bear. But she bore it bravely, knowing that her precious Maude was above the hurt of human neglect, and free in the enjoyment of immortal life; and often near her with impressive influence, sweet, tender and holy. It was her wish that in the memorial services her life, and that of her child, should be identified as in one sphere and a glad reunion realized. But it was a little strange to her, as she neared the shining stars, fully aware of the approaching crisis, that no definite experience attested the nearness of the spiritual world to cheer and sustain her. But her faith never weakened. Calmly, cheerfully, she awaited the change. Mrs. Dr. Gibbs was with her, ministering to her needs, and sustaining with her loving care. On the last day of her stay in the house of clay she called Mrs. Gibbs to her, with an exultant joy, and said, "Oh, I want to tell you what has come to me. The room is full of angels, and a light immortal shines over all. I see the most beautiful scenes, exquisite flowers, and I hear the most charming music, and joy fills my soul. O how real and beautiful it is. Here are many of our old-time friends waiting to welcome me to their beautiful home." Then suddenly, lighting up with an intense emotion, she reached out her hand and exclaimed, "O Maude! Here is Maude, my darling child; and oh, how sweetly beautiful she looks." In this glory she remained joyous, exultant and eager to go, until the final hour came. Not a shadow clouded her spirit; not an expression of regret, but a joyous, uplooking happiness shone in her face and spoke in her cheerful voice, and triumphant words; and the last moments were full of blessed thanksgiving and gladness that are, to the family and friends, "something sweet to think of."

During the memorial services her sister, Mrs. Josie Wallace, saw the room suddenly illuminated, and Sylvia and Maude in close accord and with a melody of love and heard her say, "O Josie, it is beautiful."

Tears attested the divine emotion, and sweet affection that shared the consecrations of the hour, but there was no dismal gloom, no heart-breaking agony expressed in sobs; for the family all realized that it was a beautiful change and eternal blessing to the freed spirit.

From Geneva we proceeded to Jefferson, where the body was laid away, and reverently dedicated to the memory of what it had been, and the services it had rendered in the primary unfoldment of an immortal spirit, whose love and light remain forever. In that same cemetery repose the ashes of the Hon. Joshua R. Giddings, and Benjamin F. Wade, who in their days of nature were among the most conspicuous and powerful advocates of human rights and freedom for all men, in the congress of the nation. They were both great and good men, and won an honest fame, and were peers of the greatest men of their age, and both were pronounced Spiritualists, who did not shrink from the name nor attempt to conceal their belief. I saw the old homesteads of each, visited the old law office of Giddings, and had an interesting talk with his son. The light of other days shone in the pages of memory, and the soul of the present beamed upon the world from immortal spheres.

MISCELLANEOUS.

DR. HODGSON AND THE BANGS SISTERS.

By the Editor.

There has been ever since the organization of the Society for Psychical Research, a tendency of the members composing it to regard mediums as frauds until they were proven genuine. Dr. Hodgson, the secretary thereof, has been a central figure in this regime ever since he became identified with the movement in this country. It took him nearly a score of years to prove Mrs. Piper to be a good medium, but the saving grace as applied to that lady does not reach others of her class. Thus when the mediumship of the Bangs sisters comes into question before the astute Doctor in the form of some court papers, he loses no time in denouncing the mediums. In fact, so far as we are able to learn, the mediumship of the United States is regraded by Dr. Hodgson to be circumscribed by the exclusiveness with which he has surrounded Mrs. Piper. All others are incompetents or worse.

We are glad to note that one able Spiritualist, Quaestor Vitae, has taken the pains to place Dr. Hodgson and the S. P. R. where they belong with reference to the Misses Bangs. In an article to Light, London, he takes the question of equivocal mediumship as pertains to these ladies, and quite effectively shows that if the S. P. R. and Dr. Hodgson were openly engaged in psychical inhibition the secretary's flippant zeal in that direction would be logical enough.

After reviewing the position of the S. P. R. and giving it due credit for its efforts to purify public commercial mediumship, Quaestor Vitae bluntly tells Dr. Hodgson that psychical phenomena can never be understood by the study of mediums and phenomena solely, apart from research with regard to the operators whose suggestions determine the phenomena through the subjects. He then goes on to say that he determined to consult the "controls" of Miss Bangs with reference to the position assumed by Dr. Hodgson. He had in his possession a letter from that gentleman in which he charged Miss Bangs with questionable practices, which he enclosed with questions bearing thereon written on blank sheets of the Chicago Auditorium hotel letter paper, adding private marks and securely sealed. With this he went to Miss Bangs. He did not inform her of the contents or of his purpose in any manner. The envelope was enclosed within two slates and the whole laid on a simple table in broad daylight, and at no time were the slates or envelope touched by any person save Quaestor Vitae.

The envelope contained the following questions:

Auditorium Hotel, Chicago,
February 7, 1899.
To the Intelligences Who Write Through
Miss Bangs:

Please read inclosed letter of Mr. Hodgson about your medium, and oblige me by replying to it as it appears from your side.

You are probably aware that I have published accounts of two seances with her, and that Mr. H. claims that those seances "must be taken as trickery," because your mediums have been exposed as cheating. It would be interesting to have your reply to this.

It is unfortunately too true that mediums do cheat sometimes.

Pray inform us why operators from your side continue to use mediums who have so acted.

Why do you not discard mediums who knowingly have cheated?

It is stated that operators from your side co-operate in cheating sometimes. What do you say to that?

I have myself been most rudely, offensively, treated by the control of a physical medium who had himself invited me to come to a seance of his medium, yet I was perfectly courteous myself. Yours truly,
QUAESTOR VITAE.

Unfortunately before the close of the seance Quaestor Vitae had to leave Chicago for New York, and the matter was left in charge of Rev. J. O. M. Hewitt, a Unitarian minister in whom Quaestor Vitae trusted, and from him came the replies later on. Quaestor Vitae says:

On receipt of the papers from Mr. Hewitt I cut open the "Auditorium" envelope, in which I had inclosed the papers. I found Mr. Hewitt's card inserted into the very center of the contents. It was surrounded firstly by Dr. Hodgson's article; secondly, by my list of questions; and then by the five sheets of "Auditorium" letter paper which I had inserted blank in the envelope, but which were covered with writing in ink when I took them out of the envelope.

Following are the replies:

My Friend of Earth:

In reply to your inquiry of today would suggest the following:

Mr. Hodgson suggests the insinuation that the papers vindicating the Bangs Sisters might be bogus.

Mr. Hodgson hardly pursues the legal or scientific method in this matter. A judge in court would be liable to impeachment who should condemn the accused without evidence, or on newspaper evidence, or in any manner create a prejudice against the accused that might defeat the ends of justice. A scientist would be considered very unscientific who should, in advance of his own investigation, decide that any phenomena in nature were false, or falsely presented, until he had thoroughly investigated. Mr. Hodgson is a scientist, and brings scientific methods to bear in the investigation of Spiritualism. This is correct, provided the methods include spiritual facts, spiritual conditions. Has Dr. Hodgson positive evidence that these spiritual conditions were all duly considered and present at the time the original trouble occurred, in regard to which the court papers which he intimates in advance as doubtful, were issued?

This simple rule is suggested: Let Dr. Hodgson first carefully examine the court records of the particular cases to which he refers, and seek scientific investigations of the phenomena as presented through these medial avenues, before even suggesting fraud or misrepresentation. Not having ascertained that they are not what is represented before the suggestion is carelessly made, can have no other effect than to create prejudice against those interested.

THE GUIDE, G. W. S.

The law of evolution extends to all worlds, to the planets, to the great spirit world. There are undeveloped spirits on earth, so there are in the lower realms of spirit life. As they have the power on earth, notwithstanding all the united forces of good that are at times brought to counteract their influence to deceive their fellows, so, for reasons inherent in the laws of evolution and development, they exercise the same power in the lower realms of the spirit world.

The answer to this question is substantially given in the answer to the first. The same question may be asked in regard to events in any department of life. Why did the spirit of the founder of Christianity permit John Calvin to burn Servetus at the stake? Why did the spirits interested in the development of science permit Bruno to suffer a similar fate? Why has all the deception, falsehood and money that has cursed the world been permitted to obstruct the world's development? There are mysteries too deep for men or angels to solve—for many spheres in advance of earth.

This question has been substantially answered in the two preceding answers.

The mediums and guides were evidently two of a kind. If the higher spirits had the power to prevent, which is doubtful, they refused to exercise it for your own good. They probably desired to stimulate investigation in your own mind and to broaden your views, to convince you that, though dirt is mixed with gold as you find it in nature, the gold is none the less precious on this account; to teach you in a most convincing manner that the laws of evolution are the same in all worlds; that time, study, patience, endurance and hard work are necessary to final salvation.

Kindly,

THE GUIDE,
GEO. W. STEVENS.

It is evident from these answers, as Quaestor Vitae says, that this avenue of communication that has been opened between the two worlds is subject to the laws conditioning the expressions of self-consciousness on this plane, i. e., it is available both through so-

called good and evil channels. The quality of the medium conditions the communion. There must be consonance in quality between the receiver and the invisible transmitter. The quality of the operator may to some extent be estimated by that of the instrument, consequently.

There is a fund of wisdom in these answers which many others besides Dr. Hodgson might profit by and thus learn to be slow in casting aspersions upon mediums. We know of nothing more vital than the study of mediumship on the part of presumptuous teachers.

A BUD ABOUT TO BLOOM.

Some four years ago Rev. Dr. Kipp, pastor of the leading Presbyterian church of San Diego, Cal., delivered a series of six sermons against Spiritualism and the tendency to liberal views. Dr. J. M. Peebles reviewed these sermons in a pamphlet of some seventy pages, and as a matter of course Dr. Kipp's guns were silenced.

The other day this same clergyman delivered a sermon, and the following extracts from it show how he has grown:

"I think that there can be no doubt whatever that there has come a great change over the spirit of the times. The trend is certainly away from the position which the church once held. This change can be seen in Sabbath observance, in divine worship, in the differences of popular belief. So if we look calmly at the facts we can not deny that there is a change."

"The church has got to recognize the change. The first thing to do is to study the book of Acts all over again."

"The gospel is getting bigger and bigger. The church today is meeting facts that it never met before; these are God's messengers, and we have got to change our theology to conform to them."

"There has been a change in the center of gravitation in the church. The center of the human system is not the sovereignty of God, but the love of God. More light has broken out in the world in the past two hundred years than ever before."

"You have got to make the church more practical in its teachings. You have got to bring it down to everyday facts. The times demand that the Christian must be a better man than ever before. His orthodoxy has got to consist more in his doing than in his thinking."

"What has turned more people away from the church than anything else is the teaching that it is only in the other world that the reward will come to the Christian. The people want some of the reward here."

"The church has given its attention to the future and neglected the present life."

"There are inventors in religion as well as in any other profession. The progress of the church has been slow because of our stupidity."

"I want to say that the wind has changed and a new current is coming on. The thing for us to do is to accept the facts and let the church put herself in the lead. We have got to adapt ourselves to this change. We have got to make a change in our theology and make it more human."

Dr. Peebles enlarges upon this sermon in the columns of a San Diego newspaper in his own terse and convincing manner, showing the budding brother the quarter whence the wind emanated which has changed the current of his thought. Dr. Peebles in this makes an able presentation of Spiritualism. Doubtless Dr. Kipp has made observations to which he alludes guardedly.

THE ANNIVERSARY AT SYRACUSE, N. Y.

The First Society of Spiritualists of Syracuse held anniversary exercises at Dr. E. F. Butterfield's office parlors, commencing on Friday evening, March 31, and Saturday evening and Sunday afternoon and evening, with A. S. Pease of Saratoga as speaker, and Mathew Stephenson of Albany as platform test medium. Mr. Pease gave very cultured and spiritual addresses, and Mr. Stephenson's tests were all readily recognized. The rooms were filled to overflowing, and the people could be hardly induced to leave the rooms, so eager were they for the phenomena. It was the earnest desire of the people that Mr. Stephenson should return at an early date.

Mr. Pease speaks for us again Sunday evening, April 8.

E. G. REILLY, President.

THE BLISS CASE.

Philadelphia, April 7.—So far as I can learn, the Bliss affair is statue quo, but as Mrs. B. designs to return east in May and her bond must be lifted, either side must force the fighting. It is nearing the climax. Perhaps after the new mayor gets seated (April 3), and the political cesspool gets settled somewhat, they may try her. But I think they will (Times) get out of it as easy as they can. EMANUEL.

The individualistic passion for perfection is at the bottom of an inverted egotism.

FELL OCCASIONALLY.

At Church Suppers, Weddings and Parties.

"The minister liked coffee. His long Sabbath day's work was begun with a cup of the strongest coffee and ended in the same way. Gradually the physical and mental machinery became clogged, tongue coated, dull headaches and a general depressed condition of the system, turned his delightful occupation into a dreary treadmill.

One day his attention was brought to the fact that the unsuspected coffee was very likely the cause of his trouble, and it was suggested that if he would use Postum Food Coffee and induce the good wife to be particular to boil it long enough to extract the delicious flavor and the elements which go to rebuild the broken down nerve centres, his trouble would be gone.

This was two years and a half ago, and since that time not a pound of coffee has been purchased by the minister's family. Morning, noon and night Postum makes its appearance on the table, and is enjoyed by all. With the departure of coffee went the minister's bad feelings, and with the coming of Postum came a feeling of exhilaration, a better appetite and a constantly increasing weight.

From the start the minister's Postum has been properly made, because of the warning.

At one time during the absence of housewife, the domestic, not being particular about preparing Postum according to directions, made it weak and insipid, which we find is a very common complaint among those who do not understand that there is no way to extract the delicious flavor from Postum except by long boiling. Made properly, it is clear, black, and has a crisp, pungent, fascinating taste. Occasionally the minister has been induced to drink a cup of coffee at weddings, parties, etc., but many sleepless hours of the night are passed in consequence. This is a true experience."—Adv.

LETTER FROM DR. NELLIE C. MOSIER.

To the Editor: As the M. D.s have pronounced my case incurable, no doubt my friends think I am not long for "this side," and are wondering what will become of Spiritualism when I am gone. So I thought I would try to pen a few lines to let them know that I have made up my mind to go right on with the good work over there. I am still confined to my bed, and have more time to read and reflect. I have come to the conclusion that I am glad I am a medium, for I have read "some papers" this winter that discourage almost any one from taking stock in Spiritualism unless they are warranted a yard wide and all wool. Only for my own personal experience I would think the air was full of fraud and fraud hunters, and there are so many things in print now that I feel as if Covert must be the editor, it has that good true Covert ring to it. But may the angel world send her choicest blessings to the dear old L. of T., whose clean sheet always comes just in time to pour oil on the troubled waters.

I have been confined to my bed since Jan. 10th, and it has gone forth that I am never to walk again, but if you could see all the good letters I get from all over this part of the country, and from those whom I did not know had ever thought of me, and all the good thoughts expressed in my behalf, you would think the doctors had made a mistake. I am not going to stop my work yet. I am not strong enough to answer these letters, but I want to thank all who have been so kindly interested in me, and if thoughts are things, I know I shall be raised from my sick bed again. I am going to camp this summer. How does that sound for one who can't walk? I will close with love to thee and thine,

DR. NELLIE C. MOSIER,

S. Brooklyn, O.

(It is to be hoped that this worthy and most competent medium will be restored to health. We are sure that our readers one and all will send out to her rich and strongly helpful thoughts, and prayers to the great world of light that she may be taken from her affliction and for many years give to hungry mortals the bread of life.—Ed.)

TO ALL WHOM IT MAY CONCERN.

We, the undersigned, in deference to the mistaken idea that it is the medium that needs or requires investigation, in place of the truth, for which he is the instrument, testify that we attended a seance of Mr. C. E. Winans on the evening of March 27, at No. 409 Lyon street, Grand Rapids, Mich., where the medium sat securely inclosed in a mosquito netting bag nailed securely to the floor; all of which passed a thorough previous examination by a competent skeptically inclined committee, with the result that twenty-two spirit forms appeared. A large number of these were recognized. Several were seen under the full glare of a Wellsbach gaslight; some of them came into the room six to ten feet from the cabinet opening; many of them lifted the trumpet before the company and talked to us and their respective individual friends; dematerialization was seen, one form first appeared from an adjoining room in no way connected with the cabinet; flowers were materialized, seemingly from the air, as were also lace fabrics, and handkerchiefs grew into shawls, then went back to their normal measure in plain sight.

Mrs. Robert W. Merrill, Alvin D. Porter, Bertha Heath, J. A. Sanford, Mrs. Bert J. Hall, Mrs. S. M. Sanford, Mr. J. E. Walker, Thos. J. Haynes, Mrs. J. Fontier, Ernest Briggs, John B.

Fortier, Mrs. E. Briggs, Grace A. Hall, M. V. Himes, A. Hembling, Dakota; Margaret Spencer, Richard Spencer, Clara Boozer, Mattie M. Heath, Miss Mabel Spencer, H. W. Boozer.

OBITUARY.

March 5th, at Anderson, Ind., Dr. Noah Small.

Passed to spirit life, March 12, at his home in Lockport, N. Y., Charles Carter, aged 68 years, leaving a wife and large circle of friends to hold his name in loving memory. Funeral conducted by Mrs. Annie L. Gillespie of Pittsburg. Interment in Boston, Mass.

Mr. Frederick Mayer discarded the physical form March 18, aged 59 years and 3 months. A great sufferer for many months from consumption. Born in Germany in 1840; highly educated there; came to America and enlisted in Union army, 1861; re-enlisted in 58th Reg. N. Y. Vol., 1863; mustered out April, 1865; soon after became a convert to Spiritualism; met and married Mrs. Bonnett, a medium of Chattanooga, Tenn. They persevered in sitting for the development of independent slate writing for five years. Mrs. Mayer was successful and moved to this city in 1888, and have done a noble work for the cause of Modern Spiritualism. Mr. Mayer was a member of the Peter Cooper lodge, Knights of Honor, and John A. Dix post G. A. R., also Shiloh lodge K. of P., Mission Ridge post No. 45, G. A. R. of Chattanooga. His remains were forwarded to them for interment in the National cemetery. Being well known in Chattanooga the funeral was largely attended by citizens and members of the G. A. R., and presided over by the Rev. Marion Ham, pastor of the Unitarian church. TITUS MERRITT.

New York, March 30.

THE ANNIVERSARY AT DUBUQUE, IOWA.

The fifty-first anniversary of Spiritualism was celebrated March 26th, '99, at First Spiritual church, which was filled to overflowing with the most interested and intelligent people of this city. The exercises were opened by congregational singing, followed by a poem, "All Hail," and an invocation given by the Rev. E. Perkins, after which a baritone solo and an able and eloquent address by the Rev. G. F. Perkins. At the closing of these very interesting exercises many beautiful descriptions of spirits were given and recognized—also many old residents gave their names as well as others, showing there is no death, but a long continued forever, and if proper condition is ours they will give us the truth. The most respectful attention was paid throughout the entire meeting. I heard the remarks of many—this is the first time there was ever an anniversary observed in this city—and may I say much is due to the thoughtful management and active efforts of Mr. Perkins and his wife, and great value in various details in said meeting received from him prompt attention, which predistinguishes a successful management. This anniversary conducted by the Perkinses was a great success. Local press lent their aid through the gentlemanly influence that the Rev. Perkins has had upon popular opinion. I wish all would show this courtesy and kindly spirit among the people. Yours for truth,

F. S. C.

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— BY —
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[Marietta Holley.]

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A SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me, Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on livin', and a livin', till he got to be a hundred. And he was kinder lazy naturally and he got tired of livin'. He said he wuz tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowses, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back their in a wagon he borrowed. And when he got clost to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off Follies, Flirtations, Low Neck Dressing, Dudes, Pug Dogs, Tobogganing, etc.

OPINIONS

OF

NOTED CRITICS

"Exceedingly amusing"—Rose E. Cleveland.
"Delicious Humor."—Will Carleton.
"So excruciatingly funny that, we had to sit baek and laugh until the tears came."—Witness.
"Unquestionably her best."—Detroit Free Press.
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VOICE OF THE PEOPLE

CARRIE M. SAWYER AND HER MEDIUMSHIP.

To the Editor: The story having been circulated from supposedly high places in the ranks that Mrs. Carrie M. Sawyer is known to practice deceit at her seances, I desire to state through the medium of your most excellent journal that if Mrs. Sawyer has practiced fraud at any time it was as foolish as it would be for a millionaire to forge a check, for she has never failed to produce the most satisfactory phenomena, and under the strictest possible test conditions, as certified to by hundreds of the leading papers.

She informs me that she was for a time impersonated by a woman who traveled through the west, until measures were taken to have her arrested, and then she disappeared suddenly. She has ample proof of this, and many of her western friends know it to be true, so she says.



CARRIE M. SAWYER.

I have attended nearly all of her circles since she arrived in Boston about a year ago, and am perfectly familiar with her apartments, which are open to inspection before, during and after her seances, and her cabinet is a plain pine box made by an acquaintance of mine who was at the time very skeptical, and will swear that he made it so no human being could get in or out of it except through the narrow door in view of all present, and besides his statement, it has been carefully examined by some of us at every seance. In this cabinet Mrs. Sawyer gets into a bag made of mosquito netting, gathered with a strong cord over her head and tied in a hard knot and the ends passed through small holes in the front boards and again tied tightly.

Her "spirit control," Elon Downer, refuses to produce any manifestations unless she is placed under these test conditions, and while she is so sitting we have never failed to see from two or three up to twenty forms come out from the cabinet in a great variety of costumes, and some with illuminated Masonic and other emblems. My "guide," Morning Glory, generally comes to me clad in a most beautiful gown, dotted all over with bright spots, shaped like the flower of that name, with two in full bloom on her forehead. She is often able to remain and converse with me audibly for two or three minutes. She first came to me from another medium's cabinet, and when I first attended Mrs. Sawyer's no human being knew that I was going, not even myself, and yet Morning Glory came out to me just the same and proved her identity beyond question.

Perhaps the most remarkable manifestation at Mrs. Sawyer's seances was the appearance of a young lady, who rushed up to me with arms extended in the most imploring manner, and in piteous tones inquired, "Where's papa, where's papa; I saw him on the plank." This was repeated four times in succession to as many different persons, and all of us felt her robes, which were dripping wet, and one gentleman tested the water and pronounced it unmistakably sea water. This was soon after the terrible disaster to the steamer "Portland."

On one occasion a spirit artist came from the cabinet and took up a canvas, several of which were provided with private marks to identify them, and in plain view of all present made a beautiful portrait of "Little Maudie," the cabinet spirit who is in constant attendance on her medium, and who materializes as a young girl, but with a head full of wisdom and experience, which she gives us the benefit of by answering questions and talking to us when no other spirits are occupying the time.

The time required to produce this picture was less than two minutes. I doubt if any living artist could do it in two days.

There are a great many other manifestations which to some are more convincing than these which I have mentioned, such as the appearance and perfect identification of relatives and friends who have "passed over," and you may be sure that we have in our circles those who are as ready and as able to detect fraud as can be found in any place.

On a recent occasion, to prove that neither Maudie nor Elon nor any other spirit used the medium's vocal organs, Mrs. Sawyer submitted to having her lips completely sealed with a strip of court plaster about three inches long and an inch wide, marked by two of us in such a manner that it would be impossible to remove it and replace it without detection. In fact, Mrs. Sawyer is willing to submit to any kind of test which any reasonable skeptic may devise. Yours truly,

WM. H. BAILEY.

Boston, Mass.

RICH SPIRITUALISTS.

Why They Do Not Give and Leave Money to the Cause They Believe In.

In the Religio-Philosophical Journal of March 23 appeared the following editorial:

"The Seventh-Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. If some of our rich Spiritualists who pass to the beyond would take the cue from this and leave some of their riches to be used in building up the cause, it would be far more to their credit than to leave money for other public improvements, as many of them do. Dr. John Allyn, of San Diego, has just left \$3,000 to be used in beautifying the park, but never thought enough of the cause to build a hall or spiritual temple there."

This paragraph reflects the sentiment of thousands of Spiritualists. Comment of this character is often expressed in Spiritualist publications and by speakers of societies. Very often it takes the form of abuse and denunciation. What is the fundamental cause of this condition of things? Is the rich man who believes in the doctrine of spirit communion to be always accused of cowardice, of indifference, of neglect, because he does not give his money freely to Spiritualist societies? Perhaps if we look

deeply enough we may find something to justify his seeming neglect of duty.

In the first place, Spiritualism is a new movement, and still in a comparatively crude and undeveloped condition. The character of its meetings is often such as to repel refined and cultured persons. They are held usually in ill-ventilated, rented halls, too often in unpleasant locations. Cranks and frauds often gain access to the platform. People of wealth and social standing do not wish to be held responsible in the public mind for those things. Hence they do not identify themselves with the movement. Another thing, Spiritualism is for the most part unorganized and chaotic, though commendable progress has recently been made. A man who has money to give to public causes wishes to bestow it where it will be a permanent source of good. He does not wish to give it to a society which, having no real, substantial, permanent existence, is likely at any time to be disintegrated by internal dissensions. When Spiritualists as a body desire permanent organization and permanent homes in substantial temples, and when they make greater efforts to establish themselves in a building of their own, there will be more of an inducement for rich Spiritualists to give and leave them money. "God helps those that help themselves," says an old proverb. When Spiritualists really make the effort to provide themselves with a material home, money will come to help them. Until then, rich Spiritualists will probably continue to leave their money to other causes, such as liberal churches.

In the case of Dr. Allyn, above referred to, the editor was probably not aware that he left \$3,000 to the Unitarian church of San Diego, of which the writer was, until recently, the pastor. This church, under the writer's leadership, became the spiritual home of all phases of advance thought. The cause of rational psychical research was made prominent, and scores of Spiritualists, as well as mental scientists and Theosophists, united with the Unitarians in Sunday services. This, together with the fact that Mrs. Allyn has been for years a devoted Unitarian, perhaps led Dr. Allyn to make his generous bequest to that society. But Dr. Allyn had done very much in the past for the cause of Spiritualism. He had been an avowed Spiritualist since 1860. In the early days he had generously helped Todd and Manning's paper, the "Friend of Progress," as well as J. J. Owen's paper, "The Golden Gate." He gave four lots in Summerland to the society at that place. He at one time contemplated helping the cause in San Diego, and made certain overtures to that end. From no fault of his own, this plan was dropped. These facts should be known in justice to Dr. Allyn.

SOLON LAUER.

San Diego, Cal., March 24, '99.

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"MONSTROUS IDEAS."

Editor Light of Truth: In your issue of March 18 there occurs an essay by Prof. Buchanan in relation to the writer and his "unfortunate relation and connection with Spiritualism, etc., that reads as follows:

"There is a similar specimen of supposed mediumship at Little Rock, Ark. An unfortunate eccentric, Thomas Cooke, supposed himself the only competent teacher of Spiritualism and religion in the world, and writes letters signing the names of Robert Dale Owen, John Pierpont, Luther Colby and others, to reiterate his own meager and monstrous ideas. There is not the slightest evidence of mediumship given by this class of writers."

I am of no more consequence as an individual than perhaps the astute and learned Prof. J. R. Buchanan, but as his essay is a broadside at mediumship and Spiritualism in general and me in particular, truth and justice alike demand that I ask you for space in your valuable paper to reply.

In locating me at Little Rock he came within 60 miles of the truth, as I never was in Little Rock in my life; and all the world knows that I have been publishing the Spirit of Truth here at Hot Springs for the past six and a half years. On other matters he is thousands of miles away from the truth, as I never assumed to be a "teacher of Spiritualism and religion." For I have held that Spiritualism is self-evident truth, and that all religions are myths—all mere assumptions, unreal and unnatural. I have ever held to the idea that no mind can teach another—that all such assumption is priestcraft; which should be destroyed and relegated to the barbarian past. His assumption that I am no medium is far-fetched and is a part of that virus that is destroying spirit communication and mediumship from the earth. Robert Dale Owen wrote on a closed slate, at a seance with the oldest and best slate-writing medium in the world, in the presence of Judge Hammond and Elder Harmon, both of this city, that he was coming to "stay with me to the end," before I had a thought about him. I was as much surprised at the communication as if the Prof. himself had sent it to me. Now shall we believe this learned egotist, Buchanan, or the spirit of Owen? The professor's assumptions would soon destroy all mediumship on the earth if persisted in and enforced. And as to my "meager, monstrous ideas," I have none, never presented or offered any, unless Jesus' ideas and those of Theodore Parker, Wm. E. Channing, Thos. Paine and others communicating through Andrew Jackson Davis, Fanny Conant and hundreds of other accepted and reliable mediums are "monstrous;" for The Spirit of Truth was founded not to expound my ideas, but to collate and enforce spiritual truths given through media of the world, from Jesus down to the present day and time—in brief, to uphold pure, simple and unadulterated Spiritualism itself; as it has enshrined itself in the past and present. We believe in that Spiritualism and are consecrated body, soul and life to it, "monstrous" as this critic calls it.

It is he who has made "monstrous" attempts to convert Spiritualism into a science that is the "unfortunate eccentric." He would have the world look to him as the inventor or discoverer of new spiritual truths; and if Jesus should come back he would insist that before he go out to teach people, he should take lessons, become a pupil of the learned Prof. Buchanan in anthropology, psychology, sarcogenomy etc., questions that are as far

from Spiritualism, per se, as are agriculture, horticulture, astronomy, geography, mathematics or medicine; which all goes to prove that the bloviating professor knows as little about Spiritualism per se as a goose does about astronomy. As Mrs. Richmond has well said: "Spiritualism is more than a science;" beyond which this learned Prof. has not dreamed. Yours for true Spiritualism,
THOMAS COOKE.

A MODEL MAYOR.

Josiah Quincy, the present mayor of Boston, the third of that name, can look back on a long line of illustrious ancestors. He can look out of the window of the mayor's office on the bronze statue of his great-grandfather, the first mayor of that name and second of the city. Notwithstanding his aristocratic lineage, Mr. Quincy is deeply in sympathy with the common people, and he has instituted a series of important and interesting experiments along the line of municipal socialism, though he does not call himself a socialist. He is a man of strong individuality and great ability for uniting thought and action, and he was called one of the best speakers in the state legislature, yet he has remained a comparatively poor man, and does not even live in the fashionable quarter of Boston, at a time when the road to wealth for those that can manipulate political wire-pulling is so plain that the wayfaring man, though he be a fool, need not err therein. He promised in this letter of acceptance to make Boston a city of free public baths, and the most notable part of his work as mayor has been the fulfillment of this promise. One special and commodious building has been erected, and the public school buildings have been provided with bathing facilities for the use of the surrounding tenements.

The interest he takes in the welfare of the children of the slums is one of the most characteristic features of the man. He is a bachelor, but all the poor children in the city find a home in his great and noble heart. Last summer a free camp was maintained at Long Island, where the boys were sent, 100 at a time, for a week's outing. His program includes the enlargement and establishment of grounds for play and recreation in the most crowded part of the city, and large sums of money have been appropriated for this purpose. His latest undertaking has been in the musical line. He thinks that every city ought to furnish musical advantages at small expense. With him to think is to act. "The firstlings of his heart are the firstlings of his hand," and the Sunday evening concerts have been appreciated and attended by great audiences. None but the best music is given, and even classical music. These concerts have been opposed by some of the clergy and Sabbatarian leagues on the ground that it is a violation of the traditions of their Puritan forefathers.

One would like to ask them whether the high-priced music in their wealthy churches, and the gorgeous attire of the worshipers is not also a violation of Puritan tradition.

In our present state of development music is the widest-open door into the realms of spirit, the Jacob's ladder reaching from earth to heaven. God is the divine musician of the universe, and He sends His angels up and down the ladder of sound, to many earth-weary pilgrims who receive in no other way tidings of a better land.

Tolstoi feels so strongly on this point that with all his love of music he will not attend any concerts where admission fees are charged that would

exclude the poorest. Mr. Quincy has the strong hand and stout heart which are always needed to bear aloft the banner of liberty of thought, because men are always looking back into the twilight of tradition, forgetting that the forefathers are not standing now in just the same footprints they left on the shores of time 300 years ago. They know now the devil is not in the violin. The hosts of the Infinite are not marching backwards. "Forward" is the cry, and ever will be until the last sheaf is garnered, the last wanderer brought home. The men of the Mayflower lived and died for religious liberty, and Mayor Quincy is their true spiritual descendant.

FLORENCE M'GRAUGH.

FIFTY-FIRST ANNIVERSARY OF MODERN SPIRITUALISM.

The Association of Spiritualists of Muncie, Ind., celebrated the 51st anniversary of Modern Spiritualism on Sunday, the 26th inst., at their temple in the above named place. The a. m. of said day being occupied by the Lyceum, the celebration proper did not commence until 2:30 p. m. The temple was beautifully decorated with the offerings of the floral kingdom, and one could almost imagine oneself quaffing the fragrance from Edenic valleys, or the diviner essence from the ambrosial cup. At the appointed hour the large temple was filled to overflowing with an intelligent assembly, who evidently came there seeking for higher knowledge of the grand cause of life immortal. Our good sister, Mrs. Lee Horie Clayman of Chicago, Ill., was the orator for the occasion. To say that she interested the audience is putting it but mildly. Sister C. is a fine-aye, a powerful inspirational speaker, and for a full hour held the audience seemingly spell-bound. Her subject, of course, was Modern Spiritualism, its time and place of origin and its scientific aspects touching a future personal conscious life for the brotherhood of man. The speaker traced the subject of Spiritualism in its earlier history far back into the centuries gone by, showing that it ever had been the motor in the march of mental progress. But not until the date of its assuming the name of Modern Spiritualism was it really understood in the true light of its divine nature. In the latter phase the speaker clearly and forcibly contrasted the teachings of the subject of Spiritualism with those set forth by churchianity, and in this she certainly won a great victory in favor of the cause of Modern Spiritualism. At the close of the lecture, and pursuant to an appointment, the following named persons, to-wit: J. H. Mendenhall, Kansadie Mendenhall and Harry J. Moore, all of Muncie, were properly ordained ministers of the Gospel of Spiritualism. At the evening session the people gathered at the temple, apparently with increased interest. The subject, "Religion, as Viewed From a Spiritualistic Standpoint, and What is Worship?" was given the speaker for her evening lecture. The discourse was a most masterly production. The inspiring control demonstrated that he had been a close student of life and its relation to the ever-active energies of the great universe. It was clearly shown that man, in his complete nature, is the highest expression of these divine energies, and that religion and worship consists in the study of life and its relations to the universal whole. The only true mode of worship being the ceaseless effort to elevate and bless, by practical goodness, all mankind. In other words, to be religious is to know, to be and to act ourselves, respectively, according to our highest capacity and

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convictions of right. All, certainly, were deeply impressed with the gravity of the truths which flowed in one unbroken stream of sunny words from the speaker's lips. After the lecture the audience, almost entire, arose to their feet and received the Spiritual baptismal ceremony. Then, with a closing song, a general handshaking and social congratulation took place, when all retired to their homes feeling, no doubt, the better for having been there. Sister Clayman will remain with our society until after the meetings of Sunday next. She should be kept employed by the Spiritualists every day when health would admit, and it would be her good pleasure. Fraternally,

J. H. MENDENHALL.
Muncie, Ind.

ATLANTA CLERGYMAN CHANGES FRONT.

Dr. Gustav Gebauer.

In today's religious columns I read: "The Reality of the Invisible and Spiritual," by Rev. Dr. A. A. Marshall of Jackson Hill Baptist church, stating that in the sermon the Rev. will prove that there is the highest evidence for a belief in the reality of spiritual phenomena.

The constant reader of Light of Truth will probably remember that last year, Jan. 3, this same Rev. Dr. Marshall made an attack upon Spiritualism and mediums at Y. M. C. A. hall. He said that spirit return was a delusion and only the ignorant and superstitious and those who were mentally unbalanced through grief over a loss of some relative were the believers in this; all mediums were either frauds, imposters, etc.

What a change! As I read the recent advs. I at once concluded that I must go and hear what our Rev. had to say. The church was well filled. It is of course impossible for me to tell all, even a synopsis, and I will briefly state that after he explained the different philosophies he stated that life was an eternally vibrating force, that Christianity arrested the duality of the universe—spirit and matter; that the senses of hearing and seeing were the most important of our physical senses, and scientifically explained the vibrations per second necessary to produce what we call sound, and when we did hear, and at what stage of vibratory forces per second our hearing failed us, and in the same way illustrated that at so many vibrations per second we did not see colors, etc., and when the vibrations reached a certain stage our eyes could not see any more. After this stage, he said, comes the X-ray, and beyond this is the realm of spirit world, where the angels and spirits of our friends dwell. If our senses of seeing and hearing were more sensitive we could see the spirits and hear them—we could see them with our spiritual eyes. Christianity could not exist without spiritual phenomena, and the Bible proves that angels and spirits did return. He referred to trance conditions, in which certain people see and hear spirits, and he said he prays to God that he

might remove the scales from his eyes and from yours (audience) that we may behold the beauties of the spirit world and hear the voices singing, etc., and that we may grow better to be fit to entertain angels. He described deathbed scenes when the person did not seem to want to die, and all at once their face was lit up with a smile. Why? Because this person had seen an angel, a spirit of probably a relative, assuring them to come home, finding a beautiful place there. His sermon was full of logical statements and it did my soul good to be present and see the change taken place in the Rev. Dr. Marshall. Step by step the church sees its error and Spiritualism will have to be fought harder than ever before, but they will have to apply other methods, and Spiritualists will have to come to an understanding that single-handed they can not fight and win their battle, but organize on some generally believed principles, and Father Time alone can produce better results.

TWO SIDES TO THE SAME QUESTION.

Editor Light of Truth: A report came to the Light of Truth recently of the arrest of Mr. and Mrs. G. N. Kinkead in Cleveland, O., on the plea of "disturbing the peace." No case having been found against them by Judge Friedler, and an officer who was present at their seance testifying to seeing the trumpet alone in midair when the real disturber struck a match, is truly in their favor.

The following is sufficient disproof of any cut being made on the face by the trumpet: The Sunday following the seance Judge Friedler and wife, Judge Hoatsey, A. A. Wenham, with others, came to the medium's parlors and in a light room heard voices through the trumpet, and acknowledged the fact. The following is from a Cleveland paper:

"At a test seance of about 25 people at the home of J. Brockelbank, 452 E. Madison avenue, voices were heard through the trumpet in a fairly well lighted room, and the opinion expressed that Mr. and Mrs. Kinkead had proven their mediumship genuine. Mr. and Mrs. Kinkead have held two benefit seances with large attendance at the Spiritualists' Home in Chicago, giving satisfaction beyond a doubt even to skeptics, the trumpet moving to different parts of the parlor when all hands were joined." Chicago needs no assurance from Cleveland regarding the honesty of these excellent mediums, when we can talk with our friends in the full light of day in our own home or theirs on subjects precluding all doubt of the mediums' assistance. I and my wife personally have heard them in his and our home and know I am writing truth. Yours fraternally for truth,

C. H. HORINE.

CHRISTIAN SCIENCE DEFINED.

Christian Science is the half-way house between Orthodox superstition and Spiritualistic truth.—John Johnson.

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THE PROPOSED PARLIAMENT OF RELIGIONS IN PARIS.

The difficulties attending the proposed Congress of Religions in Paris next year are liable to break down the project. The great minds who inaugurated the first congress at Chicago and which was so successfully carried out, are meeting with different conditions in projecting the scheme in the land of the Gaul. France is not the United States and Paris is not Chicago. Theologians in France are stronger than humanitarians. Although a republic, "the divinity which doth hedge about a king" is still rampant in France, and that spirit is the tool of the theologues.

We all know somewhat of the impetus given to liberal thought by the Parliament of Religions held in Chicago in 1893. It was an unheard of procedure and pessimists there were who prophesied dire things resulting from the attempt, and all that, but they were mistaken. And perhaps the prophets are mistaken with respect to the proposed Paris Congress. We hope they are at any rate. Still the racial and other hereditary conditions are vastly different in France as compared with this country, and in these we are to look for failure.

It may be asked, what has such a congress to do with Spiritualists? A vast deal, if we interpret the teachings of Spiritualism aright. It might properly be claimed that Spiritualism underlied the plan for the first congress. If Spiritualism is anything it is a liberalizing leaven which sets in motion the real heart of humanity and raises it to the surface. What the Chicago Congress did was in effect the bringing forward of this cardinal principle of liberalization. There was nothing in that congress inimical of true Spiritualism, ergo true Christianity, ergo true Buddhism, or any other ism that contains the heart of humanity, the educative virtue of religious, social, moral sentiment. Nowhere else under the sun could such a congress have convened at that time. No other than the American people and their broad institutions could have given it welcome. The failure of the Paris plan only proves this affirmation and again emphasizes the fact that the social and moral upliftment of mankind which Spiritualism teaches must be brought about under institutions peculiar to the Anglo-Saxon race and the English tongue.

What's one man's meat is another man's poison. We can't get people to let go or take hold by clubbing them. Neither ought we to throw our pearls to the swine.

A MORMON ORGAN ON SPIRITUALISM.

One of the principal, if not the leading, Mormon official organs, The Deseret Evening News, under date of March 29, pays its respects to Spiritualism by reharsing a Chicago newspaper yarn about the alleged spook of John Sherman manifesting at a seance soon after his death was reported and before it was contradicted. Commenting on the hoax the Mormon organ says:

"This humbug of 'Spiritualism' has often been exposed, but notwithstanding this there is credulity enough in the world to keep the deception alive. It is singular that, in this age of enlightenment, many people are more willing to cling to error than believe the truth.

"Granting, without dispute, that communications are received by 'Spiritualists' from a supernatural source, or from beings not visible to the natural eye, it does not follow that those persons are what they represent themselves to be. Here there is an opening for the grossest deception. Here is where the living are deluded by pretended messages from the dead. And here is where evil spirits can get in their work, and by plausible suggestions, lead away men and women into heresies and wrongdoing, until they are bound by the chains of error and started headlong on the broad road that leads to spiritual death.

"The Sherman episode is only one instance among many where deception has been demonstrated beyond question. But the spiritual intoxication produced by the mania of necromancy blinds the eyes of its devotees to its falsehood and folly. Spiritualism is the kind of thing to be left severely alone."

For the information of the lay reader and to show the animus of the above drivel, it might be well to glance a moment at the Mormon doctrine of returning spirits. After that it will be easy to account for the compost heap of ignorance and vilification from which the Deseret Evening News draws its inspiration.

The Mormon dogma is that all spirits coming through any source outside the Mormon church are the spirits of devils cast out of heaven at the time of the great rebellion there before the foundation of this mundane sphere. At the conclusion of that romantic battle a lot of angels were cast down to earth who ever since then have been taking on mortal bodies and playing the devil with humanity generally, beginning with the offspring of Adam and his wives, who, resurrected with bodies of flesh and bones, are all the time begetting pure spiritual beings to take bodies on earth and gain their experiences. Father Adam, or Michael the great archangel, with one of his wives, Eve, took on mortality and partook of the fruits of the earth to bring solidity and blood into their systems in order to give bodies to their spiritual children.

This is the Mormon hypochondriasis according to Brigham Young, the tenets preserved and exploited by the Deseret Evening News. It is a fair offset to the Chicago newspaper that would locate the Apache of American finance in spirit life before he was defunct.

George Coonrod, a resident of Marion, O., got out of bed at 11 o'clock on the night of April 5th, dressed, went to his barn, hitched up his team and drove up town to the courthouse, where he kept turning around. The attention of a passerby was attracted, and calling an officer stopped the horses. Great was their surprise on finding that Coonrod was fast asleep, and Coonrod's surprise was equally great, as he had no idea where he was.

NOTES AND COMMENTS.

Editor Flower, in his "Suggestive Therapeutics," current number, has this much to say as indicative of his present status:

"We have given ear to theories upon this subject" (Spiritualism); "have, most of us, attended seances, made investigations, listened to sermons from alleged spirits, but we are driven back to this position:

"1. There is nothing in the philosophy of Spiritualism which is superior to the philosophy of Christ.

"2. There is no hope or promise in the doctrine of Spiritualism which is not embraced in the doctrine of Christ.

"It remains to be seen whether the Phenomena of Spiritualism can give evidence, unsupported by faith, of the truth of life after death."

Mr. Flower's first and second propositions are complementary of each other; hence to comment on the first is sufficient just now. Philosophy, as Mr. Flower knows, is an inquiry after knowledge, the love of wisdom, a penetration of the principles of things, natural and mental. As such, Spiritualism does not stop at Christ, but takes his philosophy as a pattern—if we strip it of the balderdash, cruelty and stupidity thrown upon it by priestcraft—just as it takes the philosophy of all wisdom seekers in any age of the world. We might properly say that there is nothing in the philosophy of Spiritualism superior to that of Buddha Gautama, whose teachings are as noble as those of Christ. But the rub of Mr. Flower's summing up is the question of fact, which is not philosophy at all, of post-existent life. The worthy hypnotist chooses to let it go to the world that this fact remains to be seen and known, and this, too, after he has given ear, attended seances, made investigations, and listened to sermons.

Well, there are a few millions of people who will be glad to know that Mr. Flower has done this much—not for their sakes, but for his own. At least, it evidences a fair if not philosophical mind, for had he been philosophical he had become a Spiritualist. There is hope for Brother Flower.

* * *

John Simmons, a wealthy Boston merchant who died about twenty-five years ago, provided by will for an institution to be known as the Simmons Female college. The estate now has an accumulation, it is said, of about \$2,000,000, and the new college is seeking incorporation from the Massachusetts legislature. Practical education, such as a woman needs to enter commercial life, will be the rule.

* * *

North Dakota legislated one of its leading industries out of existence when the state legislature passed the bill making a year's residence in the state necessary to secure legal status of citizenship. This act takes effect on and after July 1 next, and is a most serious blow at the divorce business. Hitherto three months' residence has been sufficient to disentangle hymeneal knots, and as the rich only could afford the luxury of the law many thousands of dollars were distributed by them, which will be withdrawn for the most part under the provisions of the new law.

* * *

Mrs. Anna E. Thomas, the well known lecturer and message medium, while in Cleveland recently was asked by a newspaper representative for a prediction on the local mayoralty contest. She hesitated, but finally said that although McKisson was a very strong man and would be hard to defeat, still John H. Farley would be the next mayor of Cleveland. The result of the election proved her prediction. It will be recalled that Mrs. Thomas predicted that M. A. Hanna

would be sent to the United States senate from Ohio by a small majority. She told this to a Cleveland wholesale grocer long before the assembly met which did the job for Hanna.

To the credit of Mrs. Thomas be it said that she did not and does not make these predictions for the purpose of having people bet their money on them. She deprecates this unworthy feature of her prophecies.

* * *

Ignatius Donnelly, the "Sage of Nininger" and the greatest writer and intellectual force in the Northwest, delivered a lecture a few evenings ago in St. Paul before a great audience, on "If a Man Die, Shall He Live Again?" He did not avow himself a Spiritualist, yet he did not deny Spiritualism. Of the fact that the dead can, and sometimes do, communicate with the living, he said he was thoroughly convinced.

Just how Mr. Donnelly squares himself on the statement that he is not a Spiritualist, and yet knows that spirit communion is a fact, is one of the problems he left unsolved.

E. DAWSON ROGERS.

Among the forceful writers and philosophers in the ranks of our English brethren the name of E. Dawson Rogers is widely known. Mr. Rogers is the editor of our esteemed contemporary, Light, whose luminous pages fittingly carry out its name. He is also the president of the London Spiritualist Alliance, Ltd., the most advanced and powerful society in point of culture and representative character of its members, in England. Mr. Rogers' paper, Light, is the arena wherein some of the greatest writers in England, France, Germany and the United States wield their forces for the good of Spiritualism.

Evidently the Rev. Sam Jones is not in the revival business purely as a health recreation. He held forth in Columbus one night last week and made some bitter remarks about the evils of money getting, saying that the tune of America was pitched to the dollar, etc., and he was loudly applauded. He was to have "revived" here several weeks ago under the auspices of the First Baptist church, but after about \$100 had been spent in advertising him he wired that he was sick and could not fill his appointment. Later he announced that he would be here, and the advertising had to be done all over. In view of the disappointment, the management thought it only fair that he should make some concession, but Sam gave them to understand that he expected the full amount of \$150, and as there was a contract, there was nothing to do but pay it. And Sam hied himself to pastures new. If there is a bigger fraud in the country than this peripatetic popinjay information of the fact has not reached this neck of the woods.

A down-east editor has drawn up some new game laws which he wants adopted. The following is a summary: "Book agents may be killed from October 1 to September 1; spring poets from March 1 to June 1; umbrella borrowers from August 1 to November 1, and February 1 to May 1, while every man who accepts a newspaper two years, and, upon being presented with his bill, says, 'I never ordered it,' may be killed on the spot, without reserve or relief, and buried face downward without benefit of clergy."

"There be climbings which ascend to depths of infamy," says Maarten Maartens; "there be also—God is merciful!—most infamous fallings into heaven."

THE MAN AND THE BOOK.

Professor Herron is making an indelible mark on human affairs. His latest book, "Between Caesar and Jesus," is one of the greatest messages ever voiced by a prophet to a disordered and apostate humanity. Such works are hastening the New Time. He is not Utopian. He gives us no dream. He takes the subject of social economics as it exists, and while hurling righteous wrath upon the forces of destruction, points out the heart of human kind buried beneath the mass of conflicting, contending purposes, which must come to the fore and save the Western World. He magnifies the Christ and applies his teachings. He strips the character of the Nazarene of the forgeries thrown about it by the framers of Christianity and shows him more and more the man. All of Professor Herron's books are invaluable to the preachers, teachers, reformers, professional men and women. "Between Caesar and Jesus" is his last and perhaps best work. As Rev. Charles A. Berry, D. D., of England, recently said: "He does not argue, nor speculate, nor balance a number of conflicting theories, nor guide his readers to a mild and inconclusive issue of alternatives. Like a true prophet of God, he sees, he declares, he warns, he denounces, he appeals. The energy which throbs through these lectures is at times overwhelming."

No one can read "Between Caesar and Jesus" without feeling the quaking of a volcano, the lurid glare of which penetrates his very soul, compelling a view of that which men too often idly forget. It awakes a prayer for help, an inspiration to rise, a purpose of devotion.

This great work the Light of Truth now offers at a nominal price. It is elegantly bound in silk, gilt lettered, with gilt top, and is mailed at 75 cents, postage 5 cents.

THE APRIL COMING AGE.

There are several religious and ethical papers of more than ordinary value in the current issue of The Coming Age. Rev. George C. Lorimer, of Tremont Temple, discusses at length the practical program of the Evangelical Alliance and its work in Boston. His conversation is preceded by an extended biographical sketch of the distinguished clergyman, written by Mr. Flower. Professor Jean du Buy, Ph. D., of New York City, opens a series of papers on "The Teachings of Jesus." The first contribution discusses "The True Life." Easter is considered historically and philosophically in an extended and very thoughtful editorial by Mrs. C. K. Reifsnider. Mr. Flower writes on "The Redemptive Power of Love," showing it the supreme factor in the elevation of humanity in every plane of life. Mr. Charles Malloy's interpretation of Emerson's little gem, "Rubies," is a sermon in itself, and will be prized by thinking people for its ethical qualities, quite apart from its literary interest. The April "Age" is very rich in the best thought of the time. This review appeals to the conscience and moral nature of the readers in a degree that can not fail to leave a lasting impression on the mind.

A filthy city, an unjust wage, a monopoly of any of God's natural gifts, a neglected child, a closed church, poverty in the midst of plenty, a city slum, a bribe-taking official, and that greater villain, the bribe-paying citizen, are all indictments against a Christianity which is professed but not applied. The citizenship of a man who tolerates these enemies, or by voice, influence or vote sanctions these evils, is clearly unchristian and unspiritual, whatever may be that man's profession.

INCREASE IN CRIME.

At a recent meeting of the Georgia state Baptist convention Judge George Hillyer presented a report from the committee on crimes and lynchings, showing that in 1894 there were committed in the United States 5,000 homicides, 10,000 in 1896 and in 1898 more than 20,000.

Startling, isn't it? "Something sweet to think of." Things are booming when a nation's criminal statistics show an increase far greater in proportion than the increase of its population. And with truly petrifying stupidity Judge Hillyer urges that the church take up the agitation for more effective laws. How much better than the social mass is the church? Rev. Dr. De Costa declares that there are 50,000,000 churchless people in the United States. Every thinking person in the country recognizes the cold fact that the churches, as organized and conducted, are totally unqualified to deal with social problems.

The increase of crime is due to the increase of the barriers thrown up by a false society against men's opportunities in life. As constituted the church, the law, and the social grind make it impossible for men to keep their hands out of the blood and treasure of their fellows. The pariah, the depredator and the millionaire clasp hands across the gulf of conscience. While breadstuffs rot affluence points its finger at the lawbreaker. The criminal is an integral factor of mammon worship. His evolution is as natural as the fungi of the forest. He can never be eradicated until civilization is cleaned up and human kind take precedence over "property," poodle dogs and per cent.

We learn from English correspondence that Mrs. Emma Hardinge Britten is quite feeble, and has been for nearly ten months past, so that she has been hardly able to write, travel or speak. Some of the medical attendants attribute her condition to a break-down from overwork.

To the older Spiritualists of the world the news of Mrs. Britten's affliction will come as a shock, for none more than she has performed greater work in the field and with her pen on behalf of Spiritualism. It is to be hoped that she will recover.

The more news that comes from the Philippines the more evident is it that some of the wily natives may soon need large doses of cold lead.—Tribune.

This is the kind and brotherly way of writing and talking that followers of the present imperialist administration indulge in. The above is a fine specimen of nineteenth century Christianity as she is taught. Cold lead is so much more civilizing than the rule laid down by Jesus Christ, "Do unto others as ye would that others should do unto you."—Ex.

Take up the burden of the man who prides himself upon being "a shrewd, hard-headed, practical man." He is a soft mark, and only requires puncturing to reveal his true make-up. The streets are lined with this shrewd, hard-headed, practical man. Most of him are decapitated and don't know it. He is just shrewd enough to miss a consciousness of his own condition. He is hard-headed enough to give up everything he holds dear for the privilege of living. He is practical enough to make parsimony a virtue—God help him.

Be slow in judgment, but once sure of where you are, go ahead. But be careful about your own windows. Don't throw stones until they are barricaded.

SHORT STOPS.

Power!

Let go!

Add to your faith knowledge.

Are you ready to move forward?

What is the greatest thing in the world?

The social problem is the problem of human destiny.

Ask your soul what your knowledge of spirit return has done for you.

The secret place of the Most High is at the deepest roots of human need.

Unnumbered millions suffer torture in order that a few may bask in the sunlight of "prosperity."

A man's professions count the most where he is known the least. That which he really is, is another matter.

Diogenes lived in a barrel, but he had a lantern. Fools live in palaces and hire philosophers to provide light for them.

The truths that would save us are not far to seek. In the rush for rainbows men trample upon the choicest violets.

If the child is father of the man, as the proverb goes, then there should be no fault found with the number of decayed families.

Mind Reader Hanna has not yet announced how the recent municipal elections in Ohio affected the president's corpus callosum.

If Christ looks commiseratingly down upon the horrors of American prosperity, he must wear one poor smile when Toledo rolls under view.

"Any man can get on if he is only honest and industrious."—Commercial Cant. And the teachers of this hypocrisy masquerade as optimists.

A large number of young women in Syracuse, N. Y., recently renounced the world, donned the garb of nuns, and became "brides of the church."

What is the martyrdom which civilization exacts of those who dedicate their lives to social liberation? The consciousness of their own forced hypocrisy—the hideous compromise of their souls with things they abhor.

The head of the Pasteur Institute in New York, Paul Gubler, A. M., M. D., whose valuable works, "L'Analyse des Choses" and "Spiritisme," are in great repute in France, is to publish an English edition of the former work, under the title of "Psychism—or Analysis of Things Existing."

The czar's cry for peace does not tally well with the treatment his government is according Tolstoi. Tolstoi is greater than Czar Nicholas, although, like all prophets and seers who live above the swampline of their time, his country and its government know him not. When czars shall be forgotten Tolstoi's name will be honored.

The preacher who can preach to please every hearer; the editor who can write to please every reader; the merchant who can sell goods to please every customer; the orator who can orate to please every listener, and the dressmaker who can please every woman, are all dead and wearing wings in heaven. Perfection is not found in humanity.—The Free Lance.

Whatever becomes of the church, the Spiritualism in it comes to fulfill the church's mission in the world. The fear that the church will absorb Spiritualism is groundless. As well might one fear that a swamp will absorb the sun's energy. As a matter of fact, the absorption is all the other way. Spiritualism will absorb the church. The process is going on all the while, and wherever a prophet appears, in the church or out of it, teaching the religion of humanity, in him the process of absorption is to be seen.

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Department of Astrology

(Conducted For This Journal by Hazelrigg, the Astrologer.)

APRIL

The lunation of the 10th, which is significant as the new moon of the year, occurs on the lower meridian, in favorable configuration with Saturn and Neptune, from the 6th and 12th mansions, and square with Mars near the western horizon. Jupiter occupies the midheaven in trine with Venus.

A strain in foreign relations will be perceptible about the 18th, at which time the government will meet with annoyances and intestinal oppositions. Home and landed interests suffer at that period, and some mishap to a government or public building is to be feared. Jupiter's influence in the meridian will bring popularity to the ecclesiastical world. A feeling of security characterizes the markets, and quotations show a steady rise. The theatrical interests benefit this month, and there will not be so many closures as is usual at this period of the season. Propitious influences surround art circles, and substantial preferment will be realized in those quarters. Mars occidental threatens peace relations in the home, and the courts will be a popular means of adjustment. Deaths by accident will be numerous, numbering in its category many people of position. Official corruption will come to the surface in Chicago. Uprisings or physical disturbances are indicated at longitude 105 degrees west and latitude 30 degrees north, where Saturn occupies the ascendant, in opposition to Neptune. Earthquake shocks are probable in the longitude of Denver before the close of the month. The sun to a square of Mars on the 23rd will produce labor agitation and accidents at 90 degrees west. Explosions, with consequent loss of life, are probable in the mountain states at that period.

April will be generally favorable for those born in '36, '37, '45, '50, '66, '67, '71, '73 and '76. An uncertain time for persons born in '33, '39, '41, '51, '53, '58, '59, '60, '64 or '70. The 2nd is an ominous anniversary, and will bring delays and disappointments during the succeeding year of life. This and the following month Saturn and Neptune will afflict the sun of those born near the middle of March, June or December. They should observe proper health precautions; bereavement is not improbable, also business perplexities. Similar advice is applicable to those whose birthday occurs on the 25th, being especially pertinent to bankers and clergymen. Accidents are imminent around the 23rd, and apt to affect those whose birthday falls on that date or near the 26th of October. The 11th is a favorable anniversary for lawyers, clerks, literateurs and business men generally, foreshadowing an active, prosperous year.

The moon applying to Mercury retrograde will cause brisk winds this month, many changes in the atmosphere and considerable downfall. Storm periods about the 1-3rd, 11th and 23-25th.

ASTROLOGICAL ANECDOTES.

In Babylon the priests of the temple were conversant with an astrology which enabled them to give extraordinary illustrations of predictive powers. The court astrologer was of more importance than the

prime minister, and numerous historical instances are recorded in confirmation of this individual's wonderful faculty for peering into the future.

One of these, Asclatarius by name, foretold the hour and manner of the Emperor Domitian's death, which he affirmed would be by the stiletto. The emperor asked him if he could with equal facility predict his own fate. The seer replied that he knew he was shortly to be torn to pieces by dogs. The monarch, in order to prove him a false prophet, ordered that the wise man be put to death by fire. Arrangements for the execution of the sentence were accordingly made, and the pile upon which the body was securely bound was kindled. But a storm of wind and rain arising suddenly drove the spectators from the scene and extinguished the flames, and as he had foretold, Asclatarius was subsequently torn to pieces by dogs. Domitian grew morose and troubled over the strange fulfillment of this portion of the prophecy, and on the day in which his death was to occur locked himself in, denying admittance to even his trusty counsellors. But Stephanus, a captain of the guard, under pretense of delivering an important dispatch, and persuading him it was later than the time specified, gained admittance and stabbed him to the heart in the very hour the astrologer had predicted, on the 18th of September, the month he had ordered to be called Germanicus.

The approaching death of Mohammed III was disclosed to him by an astrologer. One day on entering an outer door to his seraglio he was approached by the court astrologer, and warned that his end was near. Nothing seemed so improbable to one who at that moment enjoyed not only the deepest pleasures of the voluptuary, but the most robust health as well. Therefore, in much astonishment, yet with perfect credulity, the potentate inquired the time allotted him for the fulfillment of the prediction. "Fifty-six days," was the reply. History recites the verification of this presage exactly to the fifty-sixth day!

The Archbishop of Pisa, in consultation with several different professors of astrology, at different times and without opportunity for collusion, was told that he would be hanged. In his extreme popularity nothing seemed so incredible, yet in the sedition of Pope Sixtus IV he was suddenly seized and the dread prophecy consummated.

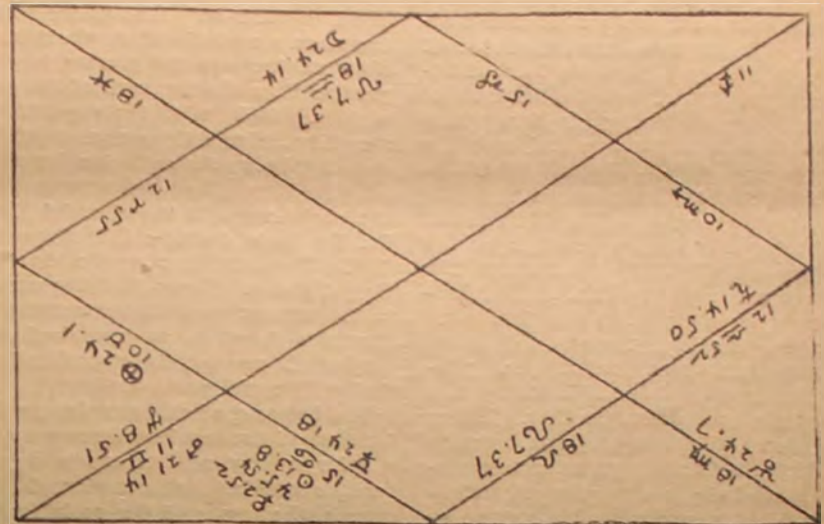
The curious similarity marking the events in the lives of George III and a tradesman named Hemming, who was born in the same locality and on the same day and hour as his majesty, is an example of planetary interaction worthy of consideration. Their fortunes ran parallel, the ups and downs in each coinciding, making allowance for their difference in station and environment; they married at the same time, to women of practically the same physical type, each suffered with a mental affection, and finally succumbed to the inevitable on the same day and hour.

Much has been written concerning William Lilly's hieroglyphics, in which he foreshadowed the burning of London and the great plague fifteen years before their occurrence. On October 22nd, 1666, he was summoned before parliament to explain, if possible, the cause of these visitations. He

replied that "he had taken great pains in the search thereof, and had concluded it was the finger of God only; but what instruments He used thereunto, he was ignorant." It is not generally known that Nostradamus, a celebrated astrologer and alchemist, had also predicted the calamity three years previously.

heterogeneous and independent character of our population. Our country's children, native and adopted, are not lacking in individuality, and will sway their own destinies, for they have the ruler of the tenth, the post of honors, in their midst.

It is interesting to note that the sign Leo, ruling France, is in our



DECLARATION OF INDEPENDENCE.

We present herewith the nativity of our independence, the data for which is based upon Lossing's account as given in Harper's Magazine for June, 1851, p. 153, wherein he states that the declaration was agreed upon shortly after noon on that memorable 4th of July. Sibly, the famous English astrologer and mathematician, wrote in 1788, in his judgment upon this figure, that "the State of America shall in time have an extensive and flourishing commerce, an advantageous universal traffic to every quarter of the globe, with great fecundity and prosperity among the people." How forcibly has time testified to the accuracy of this presage!

To the student of the stars the above reflex of the heavens is as remarkable in itself as is the unprecedented march of triumph which it foreshadowed, for the spirit of that famous document pulsates and throbs in every testimony therein revealed.

Cardinal signs upon the angles, Venus, the ruler of the scheme, in conjunction with the benefic Jupiter in the cusp of the midheaven, with Saturn essentially dignified in the eastern angle in Libra, the symbol of Justice, in favorable trine with Mars and Uranus in the ninth mansion, and Mercury elevated in sextile aspect with Neptune—all are singularly significant of that prestige we have attained to in the caravan of nations; of our development in the industrial arts and sciences; or our pre-eminent standing in the world of exact science and natural philosophy; of our initiative in the experimental fields of racial reforms; of our tolerance for those incongruous systems of national policy which can boast a belief in the omnipresence of a just God, while yet unable to countenance the fundamental doctrine of human equality.

The nearer a nation approaches to a recognition of the inalienable right of the individual, the closer must be its affiliation with that universal law whose legality can not be measured nor perverted by the rulings of an arbitrary court of judicature. This position of Mars and Uranus is ample evidence of the fact that neither conventionalism nor sycophancy could ever have become a part of our social economy, nor sentimentalism the basis of our theories or methods. We are essentially matter-of-fact.

The student will recognize in the fortifications of the fifth house, occupied by the moon, an index to that

house of friends. This explains astrologically France's sympathy for us in the incipient period. In 1861, when we were threatened with dissolution by grave internal complications, the sun, lord of Leo, had progressed to an evil square of Venus and Jupiter, at which period the Union was not blessed with very pronounced sympathies on the part of allies, and France's attitude towards this government was rather questionable. But we need anticipate nothing bordering on antagonism from the land of the Gaul, at least not until the sun reaches our radical Saturn, in 1902, when our present amicable relationships are likely to be threatened, though these conditions may not culminate for eight years thereafter, when the sun forms the conjunction with Saturn and Jupiter progressive.

The western angle, our opponents, is governed by Aries, the sheath of Mars, and the ruling sign of England, and we find the significators of the first and seventh in antagonistic parallel. Thus the alienation which this document immortalizes is strongly shown in the horoscope. But after 123 years Mars has entered the eleventh, or house of friends, separating from a good aspect of his radical place and applying to friendly terms with the progressed Saturn and Jupiter, a most happy augury, for the unnatural strain so often perceptible has been practically removed. We do not believe, however, that a substantial alliance between these two great powers can be satisfactorily effected until Mars and Saturn, our co-significator, form their progressive sextile six years hence. The question of progress and civilization logically demands the co-operation of these two peoples, speaking the same tongue, and actuated by the same earnest desire for the upliftment and development of the races.

Our naval prowess, both past and present, is indicated in the conjunction of the two benefics, Venus and Jupiter, in Cancer, of the watery triplicity, the latter planet ruling the sixth house (the navy), and each occupying the maritime point of the chart. When Admiral Dewey engaged the Spanish naval forces at Manila, Neptune, who claims dignity in our sixth house, was passing over and afflicting Mars, the ruler of our opposition, at the same time applying favorably to the directional places of Saturn and Jupiter. When the battle was fought off Santiago, Neptune was in exact trine with the ruler of our sixth house! Could aught have been more

auspicious for, or suggestive of, the complete annihilation of the enemy without the loss of a ship?

The position of Uranus, in conjunction with the violent fixed star Aldebaran (a Tauri) in Gemini, our ruling sign, is fraught with exceeding interest to ourselves in the light of past history. For the benefit of the lay mind, we will state that this planet is iconoclastic in his material activities, but reconstructive on the spiritual plane, tearing down existing theories and institutions, but building up in their stead a healthier and more humanitarian condition. His motion is slow and ponderous, requiring 84 years to pass through the Zodiac, and seven years in which to transit one sign. When he entered Gemini in 1775, marked discontent was engendered in the minds of the colonists, which culminated in the declaration when he reached the ninth degree. Peace was not established until 1782, or until Uranus had relieved Gemini of his influence. Completing his orbit of 84 years he again entered Gemini in 1858, when the Kansas troubles immediately eventuated. When he arrived again at the ninth degree South Carolina declared her independence, followed by a war which liberated 4,000,000 of slaves, closing in 1865, coincident with the passage of Uranus out of our ruling sign.

He will begin his next transit of Gemini in June, 1942—or a trifle less than 50 years hence—in connection with which we reiterate a prediction we made recently in a current magazine. Our country will pass through extraordinary scenes. Grave questions, affecting alike our domestic and political economy, will seek their adjustment, perhaps through methods of force. There will be radical changes in the constitution of government. Seven years will be consumed in the solution of some of the gravest problems which shall so far have confronted us. But this transitional era, superinduced through turbulence and confusion, will be followed by a reconstructive period that will usher in a new order of things, and we may then look for the enfranchisement of man into a brotherhood of truer equality, and a socialism broader and more practical than any hitherto espoused. Tempus omnia revelat.

HAZELRIGG, Astrologer.

PROGRESS AT NEWPORT, KY.

The Spiritualists of Newport, Ky., are awakening to the needs of the hour and the near future will chronicle the good news that a temple, dedicated to Spiritualism, graces that city, greatly to the credit of the few who have taken the matter in hand.

A short time since Mrs. Sarah Charles, with a view to organization, sent out printed cards calling a meeting of the Spiritualists of the city, and to which seventy responded. From this a Ladies' Aid was organized, with a view to becoming an auxiliary of the society to be organized hereafter. There was a unanimous call for Mrs. Charles as president, after which Mrs. Emma Mason was elected vice, Mrs. Conners treasurer, and Miss C. Rambeau as secretary. When these ladies learned that Mr. Edwin Crawley, Sr., the honored stepfather of Mrs. Charles, had bought and donated a beautiful lot on which to erect a temple, they went to work in earnest, resolving that before 1900 they would raise \$500 toward a building fund. With this object in view there was held a social and bazaar, Mrs. Charles throwing wide open the doors of their palatial home for the occasion. The proceeds from this very pleasant affair netted the neat sum of \$150. Similar socials are to be held during the cur-

rent year. I understand at this writing that another social has come and gone leaving behind it all success anticipated. We have been shown the plans of the temple, drawn and donated by M. E. Bellamy of Covington. These plans tell of a large auditorium, balcony, library room, dining hall and kitchen. No pains will be spared in arriving at good acoustic results.

It is intended at the completion of the temple during the next year to hold a three days' dedicatory service, to which several of our most prominent speakers in the Spiritualistic field will be invited to participate. The writer is pleased to be numbered among those who have already received an invitation to same.

The citizens of Newport are to be congratulated on their prospects of success toward permanent organization as spiritualists, and that they can count among them the staunch pioneer, Mr. Crawley, who it is safe to say, is truly in touch with the angel world, and will stand at the shoulder of the laudable work to its completion, stamp them as being fortunate. Meetings by the Aid are being held each Monday evening, and on April 9th a hall will be secured and special anniversary exercises will be held, when a permanent organization of a society will be effected and charter received. Angels guides them.

JULIA STEELMAN MITCHELL.

A WARNING.

These are times when men who are laboring for humanity should think long and well before entering upon any course of action, especially where a political policy is involved. It seems impossible to keep politics free from corruption, therefore any movement carried on for the preparation of the producing classes for a higher position in the social scale than they now enjoy should be kept as free as possible from partisan politics. As the only practical method of abolishing the evils of capitalism is for the collectivity to own all necessary capital, it is to this chief point that the greater part of all educative effort should be directed. It is painful to see so many reform journals so willing to yoke the holy cause of the people's freedom with the flimsy rafts launched by professional politicians, who only seek for some issue—fancied or real—whereby to get into power, caring nothing for the welfare of the people or nation. Just now these gentry are very busy seeking to get all the elements of reform united on an anti-imperialism and anti-expansion platform. Should the friends of public ownership be caught in this flimsy net it will prove a greater fizzle and failure than did free silver 16 to 1 in 1896, and public ownership will get a black eye for keeping bad company. Any attempt to curtail opportunities for capital is sheer folly. Show to the people a better way; the cry against capitalist exploitation is senseless; better leave the fighting of wind mills to Don Quixote.

Capital is as much a necessity as labor, and the natural laws governing it can not be set aside. Keeping the Philippines will in no way retard public ownership ideas; individualism, like measles, will have its natural run. Meantime, wherever possible, get towns, cities, counties, states and the nation to own and operate public utilities; thus we shall become educated for a broader co-operation and steer free from political corruption. Wage labor is but discipline, which all races need; a round in the ladder none can step over. When ready they will step on the co-operative round, not before. Broad and comprehensive education is what is needed now, not political claptrap. B. F. FRENCH.

A REMARKABLE INVENTION

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

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perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction.

Since this invention bathtubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglas, Rev. R. E. Peale, Una, S. C.; Rev. Sampel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in its worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in three weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

We find this is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime.

It is important to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling, and the worst forms of rheumatism. (They offer \$50 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headaches, piles, dropsy, liver, kidney and nervous troubles. It will make you strong, energetic, full of life and vigor with the coming of spring and summer, and avoid illness later.

To please the ladies, a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

C. E. Winans is in Elkhart, Ind.

Mrs. Mattie E. Hull has a few open dates for camp meeting.

Miss Gussie Taylor is trance speaker for the new society in Buffalo.

Mrs. Lewis Chace is the test medium for the Buffalo East Side society.

Mrs. Marion Carpenter is serving the First Association of Philadelphia.

Moses Hull spoke at the hall of the Buffalo Spiritual society on the 31st ult.

Moses and Mattie Hull are the auto-crats of the Spiritual platform in Buffalo.

Lily Dale celebrated three days on the 31st of March and 1st and 2d of April.

Will C. Hodge has returned to Chicago, and can be addressed at No. 98 Ogden avenue.

George W. Walrond is conducting successful meetings in the Opera House Block, Denver.

The anniversary was duly observed by all of the Buffalo societies, and nicely done, too.

Mrs. Carrie Firth Curran of Toledo conducted the fifty-first anniversary meetings in Lansing, Mich.

Prof. J. Madison Allen is recovering from an attack of lung fever. He will be in the field again soon.

Mrs. Augusta S. Armstrong read some very fine quotations at the East Side hall Buffalo, and the 31st ult.

Mrs. Isa Wilson Kaynor gave her wonderful fire test seance in Horticultural hall, Boston, March 31.

The Society of the Buffalo First Church Spiritual netted \$400 at their fair held on the 22d, 23d and 24th ult.

Moses Hull delivered the anniversary address for the Detroit, Mich., Spiritualists on the 6th and 7th inst.

A new society has just opened its doors in the old A. O. U. W. hall, corner Court and Main streets, Buffalo, N. Y.

G. W. Kates and wife will be in Springfield, Ills., the latter part of April, and at Grand Rapids for May and June.

Dr. J. C. Street addressed the Fraternity of Divine Communion, New York city, on the occasion of a special Easter service.

Mrs. W. S. Butler and J. Frank Baxter took part in the anniversary exercises of the Boston Children's Progressive Lyceum.

Mrs. Howe is recovering from her recent illness; although very weak, she is able to sit up and walk about a little every day.

Mrs. Nettie Holt Harding and Mrs. I. P. A. Whitlock have been among the late speakers for the First Spiritual society of Lowell, Mass.

The anniversary exercises of the Massachusetts State Association of Spiritualists was held in Union hall, 48 Boylston street, Boston, Thursday, March 30.

The Philadelphia Spiritualist society has been entertained during the last two months by the great mediums, Mrs. May Pepper and Miss Margaret Gaule.

The Veteran Spiritualists' union held appropriate services in commemoration of the 51st anniversary of Spiritualism, March 31st, in Horticultural hall, Boston.

Mr. Louis Schlesinger is now located in Montgomery, Ala., and has established himself at 115 South Court

street. He is doing a good work in the southland.

The First Association of Spiritualists of Philadelphia (founded 1852) celebrated the 51st anniversary March 26th with three grand services, morning, afternoon and evening.

Wanted—To know the whereabouts of Hazel Russell (Stoll) through the columns of the Light of Truth, or send postal card to W. S. Roberts, Postoffice Box 114, National Home, Ind.

The fifty-first anniversary was celebrated on the 2d inst. in Springfield, Mo., by a suitable program consisting of short addresses, vocal and instrumental music, tableaux, recitations, etc.

The First Church of Spiritual Progression, Newark, N. J., held their anniversary exercises at their hall, corner of Broad and West Park street, at 8 p. m., Sunday, April 2. Miss Abbey A. Judson, speaker.

Henry H. Warner, inspirational-trance speaker and test medium, will accept engagements Sundays and week evenings, in New England, for the season of 1899-1900, and for camp meetings. Address him care this office.

Harlow Davis is to give platform tests during April for the Christian Spiritual Union, Sundays 3 p. m., at Lyric hall, 723 Sixth avenue, near 42d street. He leaves for England in May to spend the summer. Present address 411 West 23d street, New York city.

"Wedding Chimes," by Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price, \$1. For sale at this office.

During the anniversary exercises held by the First Spiritual church of Rochester, N. Y., on Sunday evening, March 26, it being the last Sunday for the present of the ministrations of Mr. and Mrs. G. W. Kates, strong resolutions of approval of the excellent work of these mediums were unanimously adopted.

Rev. G. F. Perkins, inspirational speaker and test medium, also a good psychometrist, will answer calls to lecture, conducts funerals and performs marriages. Terms reasonable. Address 49 Arlington street, Dubuque, Ia. Circles here Thursday evening at 7:30; Sunday evening, First Spiritual church, Facace building, also Tuesday and Friday.

The Cassadaga program is made up of the following speakers: Moses Hull, Mrs. Clara Watson, W. W. Hicks, Mrs. C. E. S. Twing, J. C. Wright, Mrs. Harnett, A. B. Richmond, Charles Whedon, Swami Abhendanda, W. M. Lockwood, Mrs. C. L. V. Richmond, J. C. F. Grumbine, Mrs. Anna L. Robinson, Mrs. M. E. Lease, Lyman C. Howe and Rev. Morgan Wood.

Mrs. H. S. Lake is speaking at Olympia, Wash. Services are held in Unity church each Sunday at 3 p. m. The papers accord generous recognition of her work. She held an informal reception on the evening of March 28th, and many interested persons were present. Mrs. Lake is also contributing various articles and poems to eastern journals.

James Webster, Sandusky, writes: Please find enclosed \$1, for which send to my address the Light of Truth for one year. I think so much of your paper that I have kept the files almost intact ever since I have been a subscriber, but now intend to distribute them among those whom I think may be benefited thereby, and who may benefit you also by becoming subscribers to the best paper published in Ohio.

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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THE CHILDREN'S HOUR DELPHA PEARL HUGHES

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour"

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

PUSSY WILLOW.

In her dress of silver gray
Comes the pussy willow gay—
Like a little Eskimo,
Clad in fur from tip to toe.
Underneath her in the river
Flows the water with a shiver;
Downward sweeping from the hill
North Wind whistles loud and shrill.

Birds are loath to wing their flight
To a land in such a plight.
Not another flower is found
Peeping from the bark or ground.
Only Mother Willow knows
How to make such suits as those;
How to fashion them with skill,
How to guard against the chill.

Did she live once, long ago,
In a land of ice and snow?
Was it first by Polar seas
That she made such coats as these?
Who can tell? We only know
Where our pussy willows grow.
Fuzzy little friends that bring
Promise of the coming spring.

Bradford, Vt., March 12, 1889.

Dear Aunt Rose—Seeing your article in the Light of Truth I thought I would try my chance at getting one of the prizes you offered.

My chance seems very slim among so many others who probably are trying as hard as I am for the same thing.

The maple sugar business has not begun yet. But in a few weeks, then the fun will come, with its sugar on snow, doughnuts and syrup and the delicious sugar cakes.

I do not, as I wish I did, live on a farm where this is made. But I expect to spend a week on one after school is done, which will be in three weeks.

Vermont produces more of this delicious article than any other state in the Union. To make maple sugar, as it is called, because it comes from the maple tree, the trees are first bored with a bit about two inches into the south side of the tree, from three to four feet above the ground. A spout is then fitted to the hole, and the sap, as it is called, begins to flow. But hold on, we must hang a pail on the spout or we will lose our sap after all. The sap sometimes runs in a stream, and sometimes barely drips. It is gathered when the pails are full.

The pails usually fill once during the day. At night the sap freezes, but when the sun comes out with its warm rays it starts again and the pail slowly begins to fill.

The sap when gathered is put into a sap-holder, and from that it is conveyed into a tank and from that it is run by means of a tube to another tank, called the evaporator, where the part that is not sweet goes away into air in the form of vapor, leaving the pure syrup ready to be put in cans and shipped to all parts of the country.

To make it into cakes it is boiled more and stirred, then put into moulds where it stays till it hardens, then it is taken out ready to be packed and sent on its destination. Yours truly,

WILLIAM SARGENT, Aged 12.

We are very much pleased to welcome one of our "Light of Truth" boys and hope that we shall hear from others among them ere long.

Your plainly written letter was delayed, William, as you sent it to Columbus instead of to Aunt Rose's address. You seem to understand the sugar-making process as well as though you did live on a farm. Please tell us more about your school and home.

VARIOUS KINDS OF GOODNESS.

"Don't you think you have a good mamma to spread such nice, large slices of bread and jam for you?" asked Ethel's grandma. "Oh, I don't know," replied the little miss. "She'd be a heap sight gooder if she'd let me spread the jam myself."

WHAT THE TOYS SAID.

The Hobby Horse said
As he shook his head:
"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horn blow,
And must race away till I'm out of breath
To the Little Boy who will ride me to death!"

And the Toy Drum said
"I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home—
I can beat my way through the snow!
Away! away! till I'm out of breath,
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow:
"To the Little Girls
Of the golden curls
In a fairy coach I'll go;
Far, far away, till I'm out of breath
To the Little Girls who will kiss me to death!"

But the Elephant said:
"If that way I'm led,
And they treat me all so bad,
I tell you now
That there'll be a row,
And they'll wish they never had!
For I'll pack them all in my trunk, you see,
And lock it and throw away the key!"
—Selected.

VAN WERT, O., March 11, 1899.

I am a schoolgirl. I read in Irving's Sketch Book. It is a beautiful reader and has fine language. We have a Public library, and it has interesting books in it to read. I love to read books that teach me good literature, books of biographies and adventures. I have a good many associates. I have been reading the "Children's Hour" ever since it has been in the paper, and also the poetry.

None of my associates know about the beautiful messages we get from the other side. If they did I think the world would change. I love to talk with my friends in the Spirit World. I have two sisters and a girl mamma raised in the Spirit World. I have never seen any of them, but have talked with them.

I liked the article Aunt Rose wrote about the Spirit World, and the article about quicksilver by the schoolgirl. I hope we will be able to get Mr. Editor to let us have the "Children's Hour" in every week. I am sure the children would be glad to read the articles. I am very glad Aunt Rose was so kind to let us write.

Well, I must close and let some one else have a chance.

ETHEL DULL, Age 12.

117 East Kepler street.

Yes, indeed, Ethel, the world changes to those who learn that death is but a myth and that the change, so-called, is but promotion into a higher school. How thankful we are that there is "only a thin veil between us," and that our friends there can send us messages of love and cheer and help us to daily live their teachings.

We should ever be most willing to help bring this joyful knowledge to all who are ready to receive it, for it can not fail to aid all who learn its lessons to live grander, nobler and happier lives.

You see your wish came true, for the Children's Hour now appears weekly, and Aunt Rose will, therefore, expect to hear from you often.

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TESTIMONIAL.

Wheaton, Minn., Dec., 1898

Dear Mr. Foster:—Inclosure find for my last photos... they are simply beautiful. I can not express my admiration of them. And my friends who have known us for years are almost as enthusiastic over them as myself. ANNA LEASE

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QUIEN SABE?

There is an old adage which says, "When doctors disagree who shall decide?" this thought being brought forcibly to my mind by reading "Telepathy and the Subliminal Self," by R. Osgood Mason, A. M., M. D., etc., of New York city, who has felt impelled to give the public his impressions and beliefs in a 12-mo volume of some 350 pages, on the subject of hypnotism, automatism, dreams and phantasms.

Osgood's general theories correspond largely with those of Hudson and F. W. H. Myers, though Dr. Osgood doesn't mention Hudson in his work. So far as interesting, instructive and logical statements in the two works are brought into comparison the palm must unquestionably be given to Hudson, who is much the cleverer writer. Osgood admits, however, as proved, clairvoyance—which Hudson admits only as a possibility that later may be proven. Telepathy, according to both, accounts for all the manifestations (supplemented by hypnotism), which either have considered in their works, though Osgood expressly denies that he touches the question of spirit return (see page 307), yet he classes all cases where the spirit form, astral body, or as he, Hudson and Myers would call it, subliminal, subconscious or subjective soul leaves its common, earthly habitation and visits other spots than that occupied by its normal casquet, as instances of telepathy. To call a spirit form which may speak with you intelligently and which may be photographed under certain circumstances, while the natural body is absent, a telepathic impression seems to me to be, as doubtless it does to all your readers, a clear case of reductio ad absurdum; the proof brought forward

patent communication of telepathic communication, in fact, the actuality of spirit communication. Telepathy, however, is now a demonstrated science, but it has its limits, and no Spiritualist should concede telepathic communication beyond its proper or proven sphere. The existence of the duality of the human mind or of the subliminal consciousness, subconscious or subjective mind, I do not think can be successfully denied by the Spiritualist; indeed, I believe by his denial of the duality of the human mind he reduces the proof by which he would sustain his belief nay, not only belief, knowledge of a continued existence after the change called death. Hudson says, when asked why the subjective mind of man having power to leave its physical body and perform difficult feats of reasoning or physical effort, why it should not continue to exist after death and perform the same feats or greater, replies that he does not know why it can not nor why it does not, nor will he admit that any one else has any knowledge on that subject. I find myself wondering what grade of proof, and what quantity of proof, some writers and thinkers would demand to convince their objective minds of the proof of spirit return? However, continued investigation in psychic fields is sure to increase the number of people who believe, not upon grounds of faith, but upon the basis of fact, that we shall inherit immortal life. The theology of olden times is melting away, to slightly paraphrase Lord Byron's famous lines,

"Like the leaves of the forest when summer is green
That host with their banners at sunset are seen;
Like the leaves of the forest as autumn shall blow
That host on the morrow will be withered and low."

As it is indicative of the trend of modern scientific thought, keep a weather eye open for what the astronomers have to say. Perhaps Samuel Pierpont Langley, for 20 years professor of astronomy at Western University of Pennsylvania, and later for several years secretary of the Smithsonian Institute at Washington, D. C., may be regarded as a fair type of advanced thinkers (you know we are apt to believe that any one is an advanced thinker whose ideas accord with our own), whose ideas we can utilize to assist in converting people to see with our eyes and hear with our ears. As preliminary to a little parable related in his new astronomy, to be found on page 224, it is worth while to read his introduction to chapter VI on meteors, to be found on page 174, which, reading between the lines and in connection with other matters to be hereafter related, makes plain Mr. Langley's extraordinary lack of orthodox theology:

"What is truth, what is fact, what is fancy, even with regard to solid, visible things we see and handle?" inquires the astronomer.

"Among the many superstitions of the early world and credulous fancies of the middle ages was the belief that great stones sometimes fell down out of heaven onto the earth."

"Pliny has a story of such a black stone big enough to load a chariot. The Mussulman adores one at Mecca, and a medieval emperor of Germany had a sword said to be made of one of these bolts shot out of the sky. But with the revival of learning people came to know better. That stones should fall from the sky was clearly an absurdity. . . . So at least the matter looked to the philosophers of the last century, who treated it much as they might treat certain mental phenomena, for instance, if they were alive today, and at first refused to take any notice of these stories, when from time to time they still came to hand. When induced to give the matter consideration they observed that all the conditions for scientific observation were violated by these bodies, since the wonders always happened at some far-off place or at some past time and (suspicious circumstance) the stones fell in the presence of ignorant and unscientific witnesses and never when scientific men were at hand to examine the facts."

Lo! today the statements of those ignorant and unscientific common folk are accepted facts. Bro. Langley writes with a keen, incisive irony that to be fully appreciated should be quoted in extenso, but have only space left for his parable, no, not his, but Voltaire's, though Langley, in deference doubtless to public sentiment, does not mention him by name. "When," says Langley, "the traveler from the great star Sirius (where, according to the author of Micromegas, all the inhabitants are proportionately tall and proportionally long-lived), discovered our own little solar system and alighted on what we call the majestic planet Saturn, he was naturally astonished at the pettiness of everything compared with the world he had left. That the Saturnian inhabitants were, in his eyes, a mere race of dwarfs (they were only a mile high instead of twenty-four miles high, like himself), did not make them contemptible to his philosophic mind, for he reflected that such little creatures might still think and reason, but when he learned that these puny beings were also correspondingly short lived and passed but fifteen thousand years between the cradle and the grave, he could not but agree that this was like dying as soon as one was born, that their life was but a span, and their globe an atom.

"Yet it seems that when one of these

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very Saturnian dwarfs came afterward with him to our own little ball, and by the aid of a microscope discovered certain animalculae on its surface and even held converse with two of them, he could not in turn make up his own mind that intelligence could inhere in such invisible insects till one of them (it was an astronomer with his sextant), measured his height to an inch, and the other, a divine, expounded to him their theology, according to which "the heavenly host, including Saturn and Sirius, were created for them."

Ah! Dear me. How differently appear the same facts to different people. It is all from the point of view occupied by the thinker. "What is one man's meat is another man's poison," and I suppose that all mankind at one time will never agree upon any proposition, no matter how self-evident it may be to the propounder, yet methinks that the Ayrshire plowboy, wherever he may be, should he recall Voltaire's witticisms on our actual importance in the scheme of creation, as contrasted with our assumed consequence, might well repeat his own beautifully expressed thought:

"O wad some power the gift wad gie us
To see oursels as ithers see us,
It wad frae many a blunder free us
And foolish notion.
What airs in gait and dress wad lea us,
E'en in devotion."

Alas! Alas! Time flies, youth fades and day by day recedes farther from our vision the friends of long ago, whose impress on our hearts and minds fond memory loves to recall. Burns was the companion of my early years; his beautiful imagery and delightful songs are still treasured in my deepest being, and I shall never forgive Robert Louis Stevenson for his unjustifiable defense of him. Heaven save me from such friends as he. Dear Bobbie

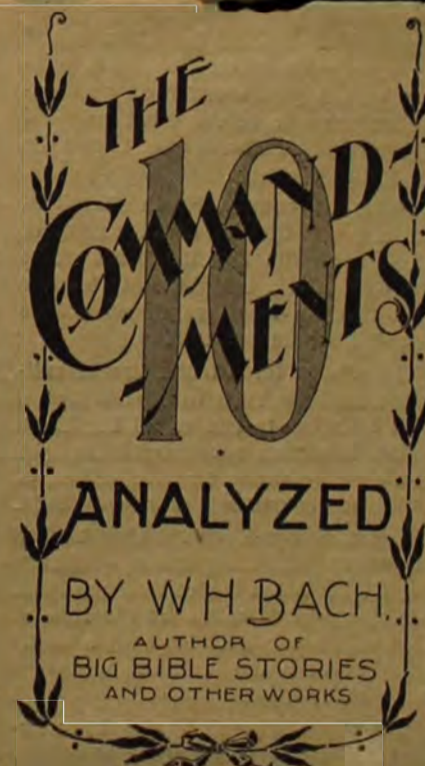
What though mankind may carp and cavil,
I never thought you saint or devil;
Yet, wher'er you'll be I'd love to dwell,
Though you, our church folk hint, of
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